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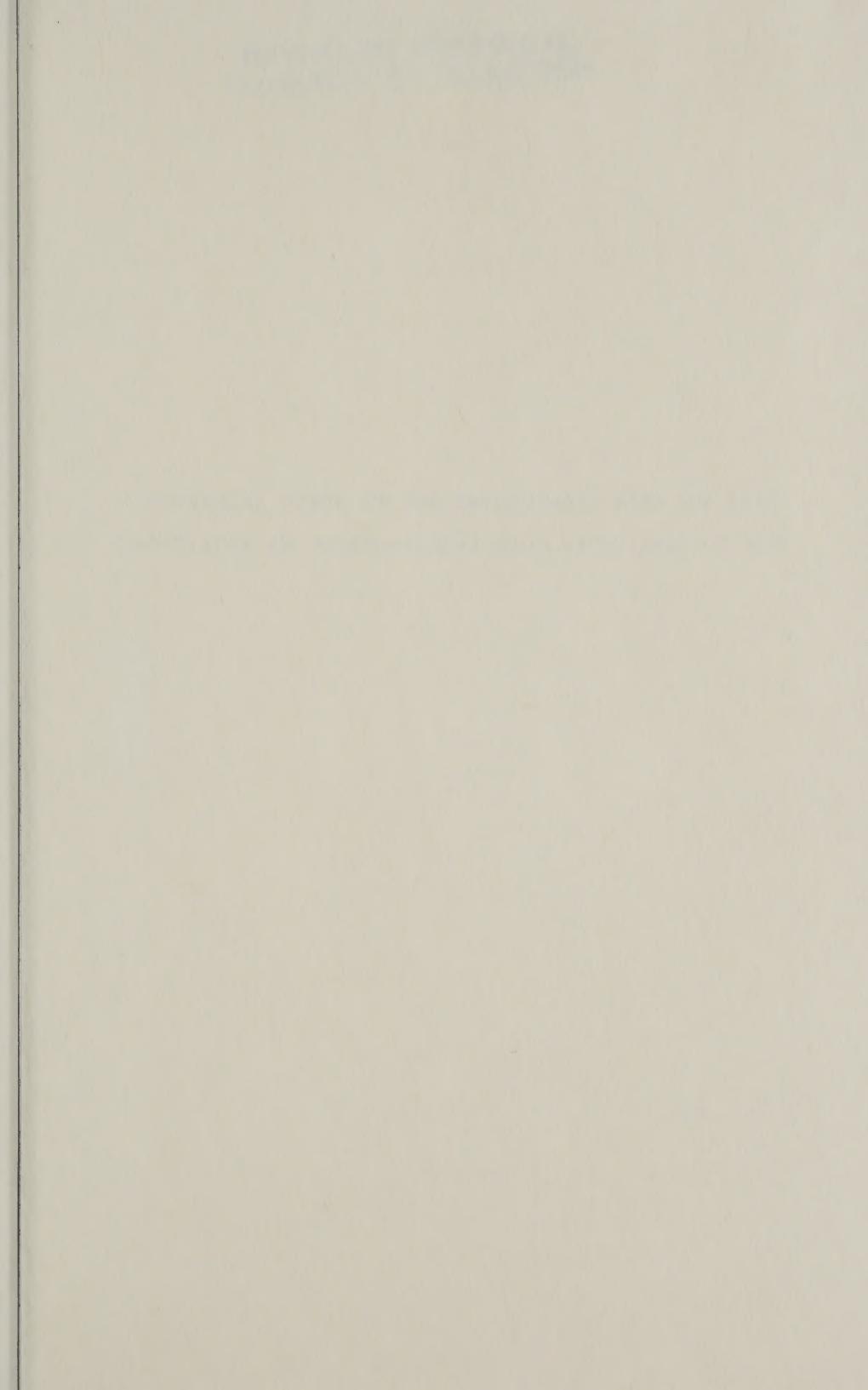
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A HISTORICAL STUDY OF THE SANGUINISTS AND THE EARLY
CATHOLICITY OF NORTHWESTERN OHIO FROM 1844 TO 1870

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A HISTORICAL STUDY OF THE SANGUINISTS AND THE EARLY
CATHOLICITY OF NORTHWESTERN OHIO FROM 1844 TO 1870

A Dissertation
Presented to
the Pontificia Facultas Theologica Canisiana
Innsbruck, Austria

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Sacred Theology

by
Rev. Lawrence Mossing, A.B., S.T.L.

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Bishop of Toledo

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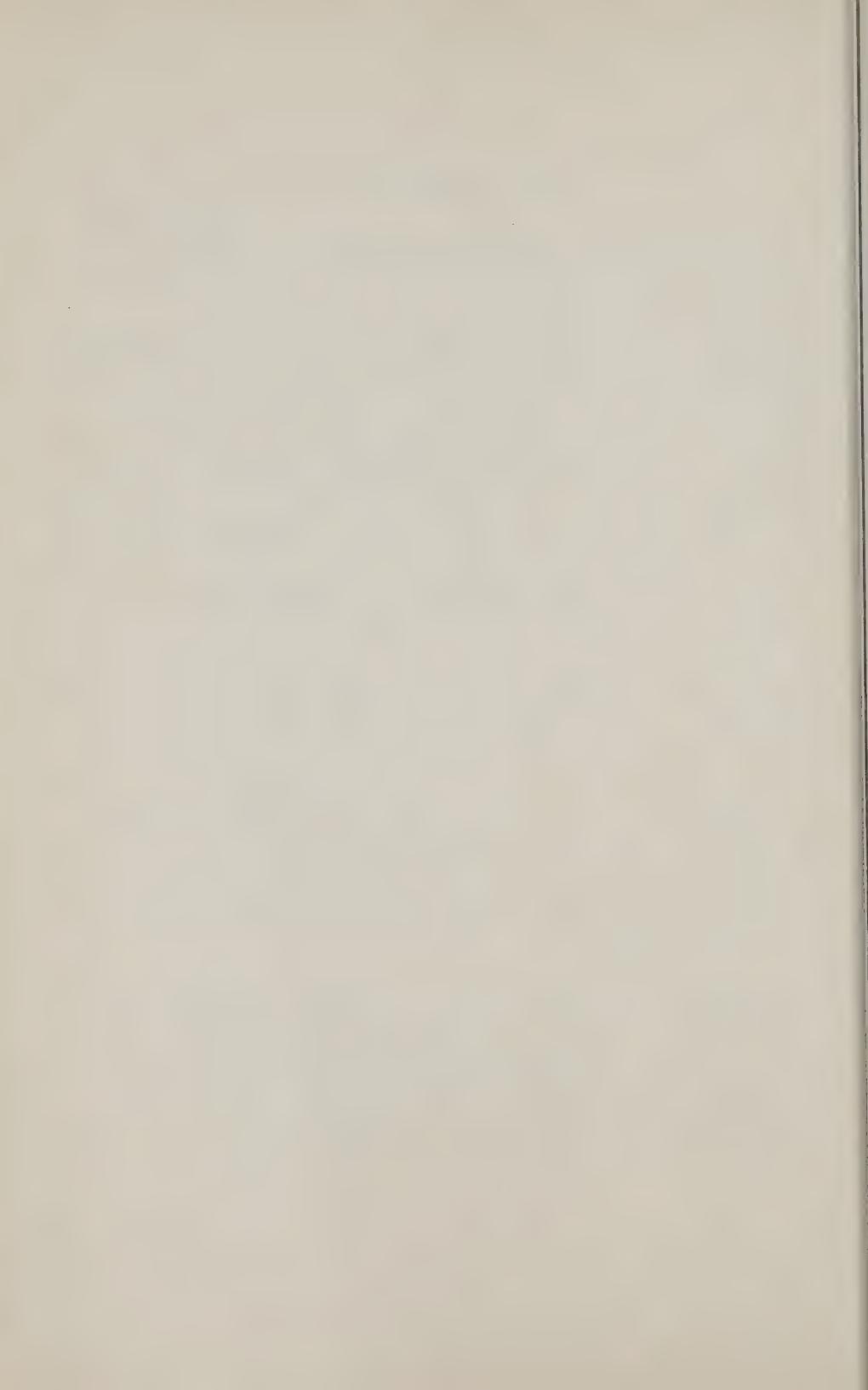


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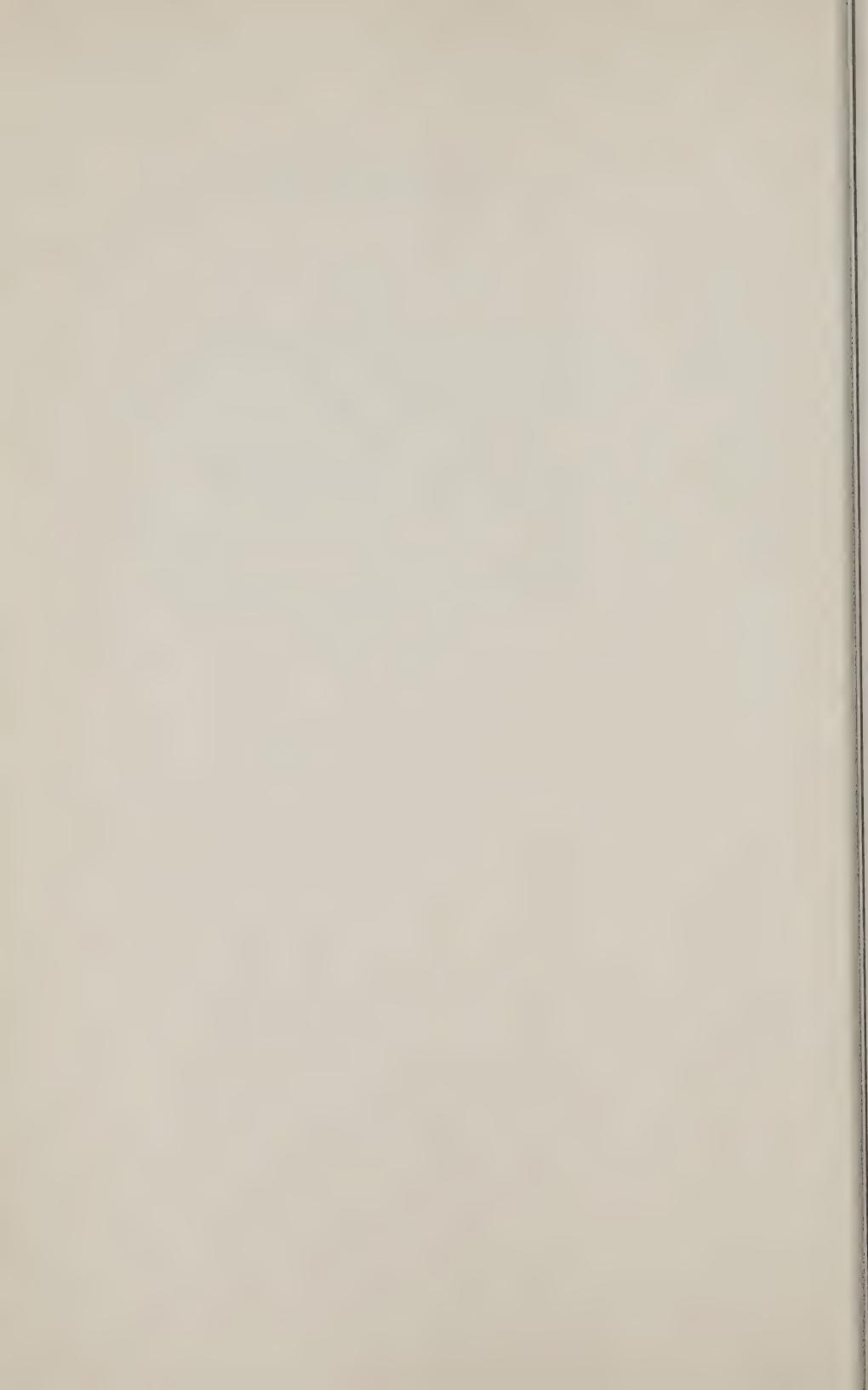
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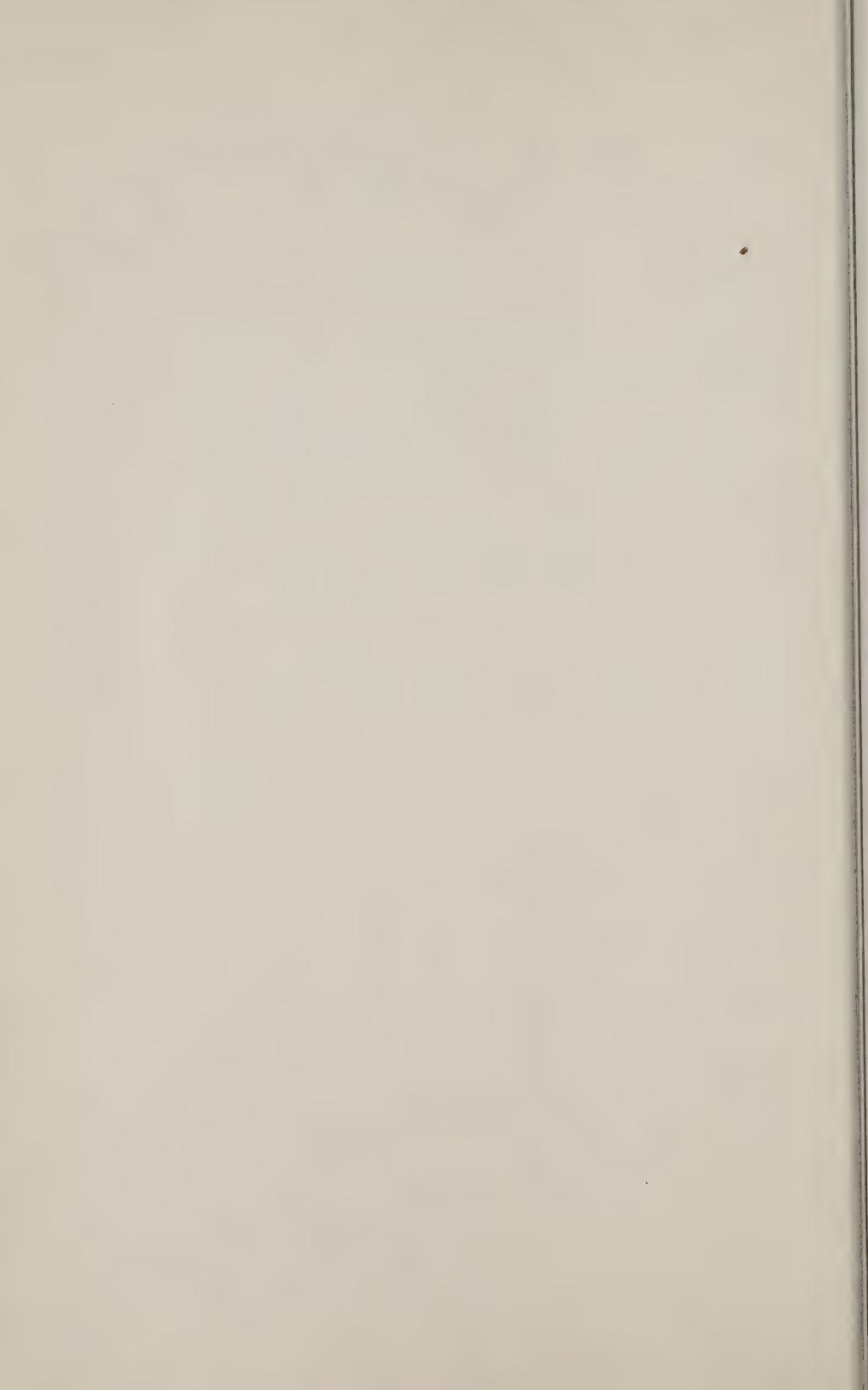
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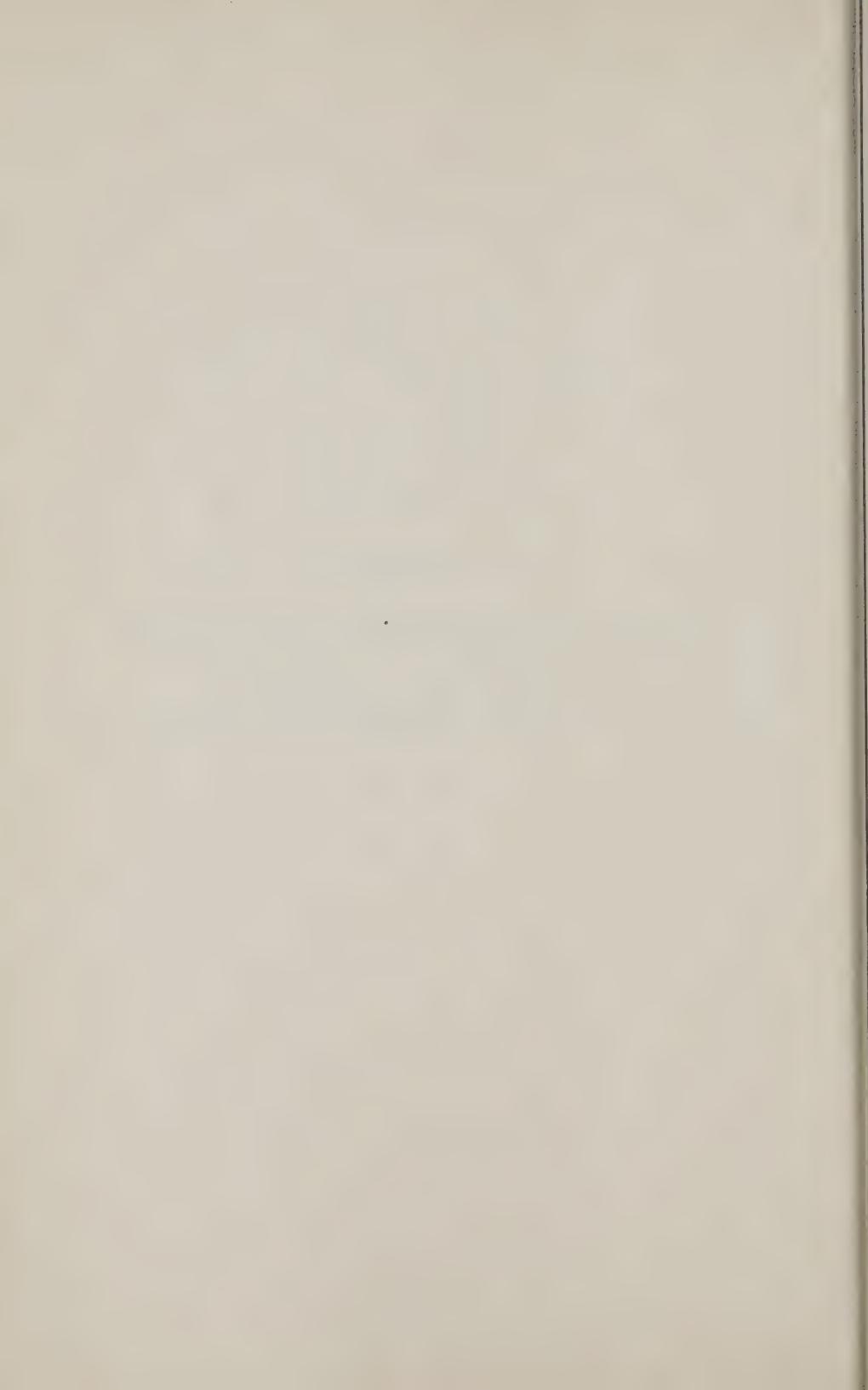
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PART I

Introduction

- Chapter I. Explanation of Terms and Scope of Dissertation.
- Chapter II. Preparation and Journey to America.
- Chapter III. Off to St. Alphonse's Mission, Peru, Ohio.



Chapter I

Explanation of Terms and Scope of Dissertation

The Sanguinists

The Sanguinists is a title applied to the Society of the Most Precious Blood in the United States. It is a "congregation of secular priests living in community. Their primary object is to work for the salvation of souls by conducting missions and retreats and thus to make the Precious Blood ever more fruitful and to spread the devotion toward it far and wide."¹ The members take no vows but are held together by the bond of charity only and by a promise not to leave the community without permission of the lawful superior.²

The Society was founded in 1815 by Blessed Gaspare del Bufalo in the city of Rome at the request of Pope Pius VII. The Pope desired the Society to give missions to the peasantry of Italy and thus strive to arouse the faith of the people which was dormant at the time.³

1. Centenary Celebration of the Missionary Society of the Most Precious Blood, 1915, p. 57.
2. Mueller, Ulrich, "Congregation of the Most Precious Blood," The Catholic Encyclopedia, 1911, XII, p. 373.
3. Ibid., XII, p. 373.

The Society was very successful in its work. In the course of several decades new houses were established in various parts of Italy and in several other countries. When Blessed Gaspare del Bufalo died in December of 1837 he was succeeded by Don Biagio Valentini.⁴ In January 1838 Father Francis de Sales Brunner, later to become the superior of the American Congregation, became interested in the Society of the Most Precious Blood. He joined the Society in September of 1838 as a full fledged Sanguinist.⁵

The work of the Society continued to expand with the advent of the Sanguinists in America in 1843. Pope Gregory XVI encouraged the missionaries in this new field of labor. Venerable Giovanni Merlini took up the governing of the Society upon the death of Father Valentini. The saintly Merlini lived through many hardships and persecutions brought about by the Italian government.⁶ Thus while the Society in Europe was suffering the hardships of political persecution, the American Sanguinists were suffering the hardships of pioneer missionary life.

This, then, covers the general history of the Society up to 1870 which is necessary for the proper understanding of this work.

4. Centenary Celebration of the Missionary Society of the Most Precious Blood, p. 54.

5. Document, Valentini, Rome, Sept. 1838, scab 17.

6. Mueller, op. cit., XII, p. 373. There were three distinct persecutions which occurred in the years 1860, 1866, 1870.

The Early Catholicity

This dissertation will cover that period of history of northwestern Ohio from the arrival of the Sanguinists on December 31, 1843 to the year 1870. A period of more than twenty-five years of intense missionary labor will be considered. It has been found from research on the subject that the pattern of their missionary labors can be fully seen in a study of that period. Furthermore, their pioneer work in Ohio was to a great extent completed by that time, and the Sanguinists were moving on to other vast missionary fields in the southern and western parts of the United States.

What phase of Catholic life will be dealt with in this dissertation? It is quite evident that attention centers about the missionary life of the pioneer priests and the people among whom they worked. Several chapters will be devoted to the Mission Centers and affiliated parishes. Space will also be given to a description of the convents Father Brunner established, the shrine of Maria Steig, and the Precious Blood Seminary in America. Finally, the convert work of the Sanguinists especially among the negroes of Mercer county, and special mission hardships and problems will be considered. In general, then, it will be my aim to give a clear, exact, and detailed picture of the work and influence of the Sanguinists in those early days of missionary life in northwestern Ohio.

Northwestern Ohio

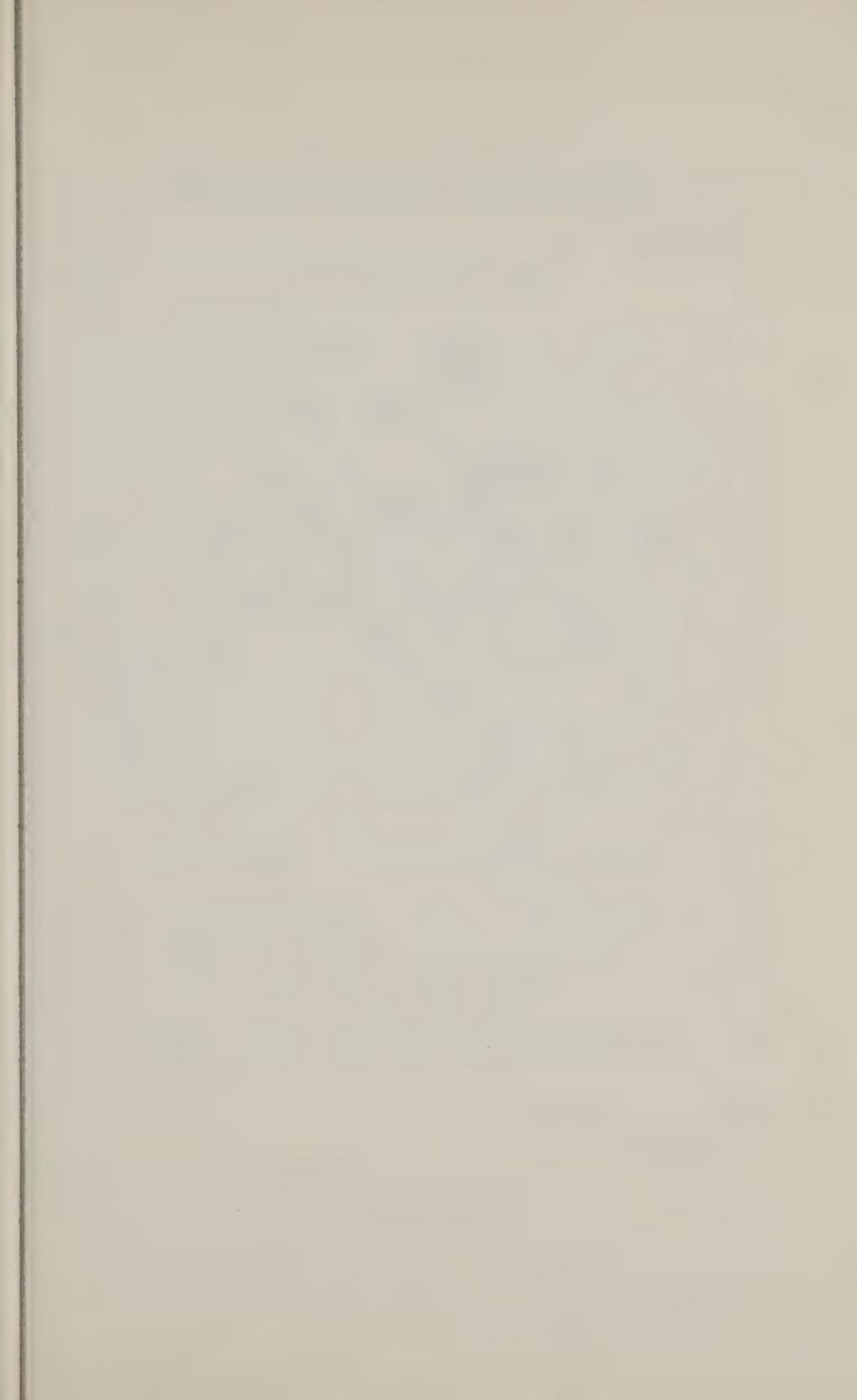
Ohio gets its name from an Iroquois word, OHIONHIO, meaning beautiful river. It is a State in the north central part of the United States of North America. Ohio is bounded on the north by Michigan and Lake Erie, on the south by West Virginia and Kentucky, on the west by Indiana. The southern and southeastern boundaries are formed by the Ohio River. The maximum length, north and south, is 210 miles and east and west 225 miles. The area is 41,222 square miles and ranks thirty-fifth in size among the States of the Union.⁷

Ohio is divided into eighty-eight counties. Of these counties nine were formed after 1843, the last one to be formed was Noble county in 1851.⁸ Counties were used as the final basis of forming and dividing the dioceses of Ohio. Historical works refer to counties rather than cities in the early missionary days as it is readily understood cities were few and far apart in northwestern Ohio in those early times. In speaking of counties, too, it is worthy of note that of the nine counties formed after 1843, five were out of the northwestern part, Ashland 1846, Auglaize 1848, Defiance 1845, Fulton 1850, Wyandot 1845.⁹ This serves to prove in some way that this territory of Ohio was the most undeveloped part in the State.

7. Modern World Atlas, Chicago, 1949, p. 266.

8. Howe, Historical Collections of Ohio, Cincinnati, 1904, II, p. 349.

9. Ibid., I, pp. 251, 293, 539, 661, and II, p. 885.



NORTHWEST OHIO AS CONSIDERED IN THIS WORK

29 Counties In All

(North)

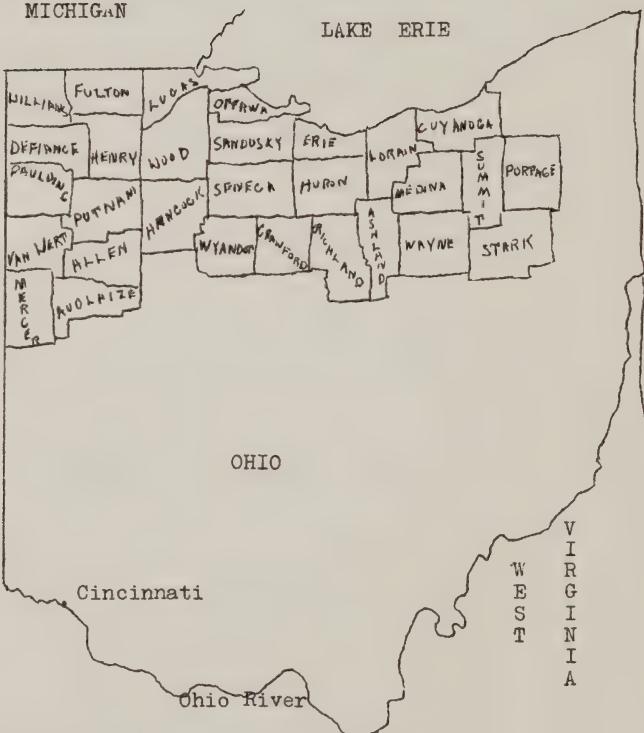
MICHIGAN

LAKE ERIE

(West) I
N
D
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A
N
A

P
E
N
N
S
Y
L
V
A
N
I
A

(East)



(South)

KENTUCKY

It was to this part that the Sanguinist missionaries came to labor for souls.

The twenty-nine counties in northwestern Ohio considered in this dissertation are clearly shown on the map and include the following: Williams, Defiance, Paulding, Van Wert, Mercer, Fulton, Henry, Putnam, Allen, Auglaize, Lucas, Wood, Hancock, Ottawa, Sandusky, Seneca, Wyandot, Erie, Huron, Richland, Crawford, Ashland, Lorain, Cuyahoga, Medina, Summit, Wayne, Portage, and Stark. It was necessary to go somewhat to the northeast and include certain counties in order to verify certain conclusions for this work. Some may wonder why the counties still further south were not taken? The answer lies in the fact that to have included more territory would have gone beyond the scope of this dissertation and little would be gained in so doing.

In order to understand thoroughly the missionary work included in this study it would be well briefly to review the early civil and religious history of Ohio prior to the coming of the Sanguinists as well as that period from 1844 to 1870. Likewise, it would be helpful to recall some of the hardships that the missionaries faced in their work in the wilds of the northwestern part of the State.

Early Civil History of Ohio

Ohio was discovered by Sieur de La Salle in 1670 and the French took over formal possession of the territory in 1671. The French held possession of a vast territory including Ohio until the treaty of Paris in 1673, in which the British obtained all the French territory as far as the Mississippi River.¹⁰

Following the American Revolution with England the region became the property of the United States. The claim of England to this territory was ceded to the States in the treaty signed at Paris September 3, 1783.¹¹

Marietta, the first settlement, was founded April 7, 1787.¹² The famous ordinance of 1787 was passed guaranteeing forever civil and religious liberty, the system of common schools, trial by jury and the right of inheritance. Cincinnati, one of the larger cities of Ohio, was founded in 1788 and settlements in the southern regions of the State multiplied rapidly during the decade.¹³

In 1791 the settlers were harassed by the many remaining Indian tribes. General Anthony Wayne attacked the Indians, after no peace could be made with them, in August 1794 at Fallen Timbers, near the present city of Toledo. As a result of his final victory there was a treaty of peace known

10. Bond, The Foundation of Ohio, Columbus, 1941, I, p. 60.

11. Howe, op. cit., I, p. 36.

12. Bond, op. cit., I, p. 283.

13. Galbreath, History of Ohio, Chicago, 1925, I, p. 355.

as the Treaty of Greenville, which was signed by the chiefs of the twelve hostile tribes at Fort Greenville, Ohio, August 31, 1795. The Indians ceded a great portion of the territory between the Lakes and the Ohio River. This was the last Indian warfare in Ohio. With peace, settlers came in greater numbers and the population began to grow. In 1803 Ohio was admitted to the Union.¹⁴

The population in 1810 was 230,760. Immigration was continuous. From the beginning until 1842, the principal immigrants were German. From 1842 to 1860, they were both German and Irish. From 1860 on, the immigrants were principally Slavonic.¹⁵ With the great number of German immigrants it can be readily understood how dire must have been the need for German speaking priests to care for these souls.

The German immigrants gradually made their way to the undeveloped sections of northwestern Ohio in the thirties and forties. They grouped around in what might be called settlements, namely, a number of farms in a certain section. Towns were small. For example Seneca county in 1840 listed fifteen towns, and of these the largest in population was Republic with 161 people. Rome, later called Fostoria, had only eighty inhabitants. Total population of the whole county was 18,139.¹⁶

14. *Ibid.*, I, p. 532.

15. Deasy, John, "Ohio," *The Catholic Encyclopedia*, 1911, XI, p. 226.

16. Lang, *History of Seneca County*, Springfield, 1880, p. 690.

Ohio 1844 - 1870

During this period the accent is upon the building of railroads and canals. After 1850 with the bridgework of railroads and canals the northwestern section of Ohio increased rapidly in population. Cleveland in 1850 was the only city in the whole of northwestern Ohio that had a population of over 5,000.¹⁷ The growth in population for the State is brought out by these statistics: 1840, 1,519,467; 1860, 2,339,511; 1870, 2,665,267.¹⁸

During the period between 1844 and 1870 two wars were fought by the United States. In the first war, that with Mexico in 1846, Ohio gave about 5,536 men to the armed forces. This war was scarcely over when the slavery question was gaining more prominence and eventually led to war. The Civil War began in 1861 and was waged until the surrender of the southern forces in April, 1865.¹⁹ This last war must have had its effect on mission work in northwestern Ohio. Few new missions were established between the years 1860 and 1870.

Catholic History of Ohio Prior to 1844

John Gilmary Shea, the famed Catholic historian, maintained that the first trace of Catholic missionaries visiting the territory now Ohio is found in 1749. Jesuit Fathers Potier and Bonnecamp came to work among the

17. Weissenburger, op. cit., III, p. 133.

18. International Encyclopedia, New York, 1910, XIV, p. 763.

19. Ibid., IV, p. 800.

Huron Indians living near the Vermillion and Sandusky Rivers, in northern Ohio. The first permanent chapel within the confines of the present State was built for these Huron Indians near the present city of Sandusky, in 1751.²⁰

When the Society of Jesus was suppressed, and the French had lost control of Canada, the Indian missions were relinquished. From 1751 to 1795 no further record is found of mission work among the Indians in northwestern Ohio. In 1796 Rev. Edmund Burke was sent by Bishop Hubert of Quebec, to work in the territory from Detroit.²¹ Father Burke came to Fort Meigs near the present city of Perrysburg, in Wood county. Here he cared for the soldiers at the Fort and tried to Christianize the Ottawa and Chippewa Indians in the neighborhood. He left this mission, however, one year later. From that time until 1817 no priest was stationed in northern Ohio, in fact, none in the entire territory of the present State.²²

Meanwhile some immigrant Catholic families from Maryland and Pennsylvania settled in Columbiana county, some in Stark county, and others in Wayne county. In 1817 Bishop Flaget of Bardstown, Kentucky, sent a Dominican Father, Rev. Edward Fenwick to care for these families

20. Catholic Universe, Cleveland, Sept. 15, 1881.

21. Shea, American Catholic Missions, New York, 1854, p. 243.

22. Ibid., p. 244.

who had settled in the above mentioned counties. It was, therefore, in 1817 that Catholicity began in northern Ohio.²³

Father Fenwick was later aided in the mission work by Reverends Nicholas Young and John Hill. These pioneer priests worked with great zeal among the Catholic families of Columbiana, Stark, and Wayne counties. The first Catholic church to be built among these early settlers was at Dungannon in Columbiana county in 1820. Father John Hill established the second church in this part of Ohio in Stark county at Canton in 1823. And the same priest established the third church in the territory of Wayne county at Chippewa, now called Doylestown, in 1828.²⁴

Meanwhile because of the vastness of the territory Bishop Flaget petitioned the Holy See for relief. The diocese of Cincinnati was formed to care for the States of Ohio and Michigan. Father Fenwick was appointed first Bishop and was consecrated at Bardstown, Kentucky on January 13, 1822. He worked with great zeal for the souls entrusted to him until his death in 1832.²⁵

That same year a band of Redemptorists came to care for the Indians and a few Catholic German families in various missions of Michigan.

23. Houck, The Church in Northern Ohio, Cleveland, 1889, 3rd., ed., p. 11.

24. Ibid., p. 20.

25. Lamott, History of the Archdiocese of Cincinnati, Cincinnati, 1920, pp. 38, 39.

John B. Purcell succeeded Bishop Fenwick in the diocese of Cincinnati. When the Redemptorists met with little success in Michigan some were transferred at their own request in 1833 to Ohio. They were given charge of the missions in Crawford, Huron, Erie, Seneca, and Wyandot counties. They took up residence at a small settlement called Peru in Huron county. But at the end of 1839 after great pioneer work in the missions they left the territory. They returned again in 1841, and relinquished the missions once more in 1843.²⁶

By 1843 in the diocese of Cincinnati there were forty-five churches cared for by forty priests; twelve other priests were otherwise engaged. The Catholic population was 50,000, with 1156 baptisms, 315 marriages, 465 deaths, recorded for that year.²⁷ That was the picture of Catholicity in the diocese the year the Sanguinists came to begin missionary work.

26. Ibid., pp. 225, 226.

It should be noted here that the Redemptorists did not leave the missions of Michigan entirely until 1835. The proof of this is found in a Letter, Rese, Detroit, June 16, 1835, to Purcell, Cincinnati, nda.

As for further proof of their work in Ohio Cf Catholic Almanac, 1841, p. 123. Also, Letter, Alig, Norwalk, Dec. 8, 1842 to Purcell, Cincinnati, nda.

The baptismal records of several missions prove that the Redemptorists were still working in Ohio until the fall of 1843. Oddly enough Father Brunner in his work, Priester und Brüder, made mention of the first stay of the Redemptorists but not the second.

27. Shea, History of the Catholic Church in the United States, New York, 1889, III, p. 629.

Catholic History of Ohio 1844 - 1870

With the constant growth of Catholicity in his large diocese, Bishop Purcell petitioned the Holy See for a division of his jurisdiction. Cleveland was chosen as the most opportune city in the northern section, and Father Amadeus Rappe, a zealous missionary of this section of Ohio, was chosen as the first Bishop of the new diocese. Bishop Rappe was consecrated at Cincinnati, October 10, 1847 by Bishop Purcell. A few days later he took possession of his diocese.²⁸ His episcopal city, Cleveland, had but one church known as St. Mary's Church on the Flats.

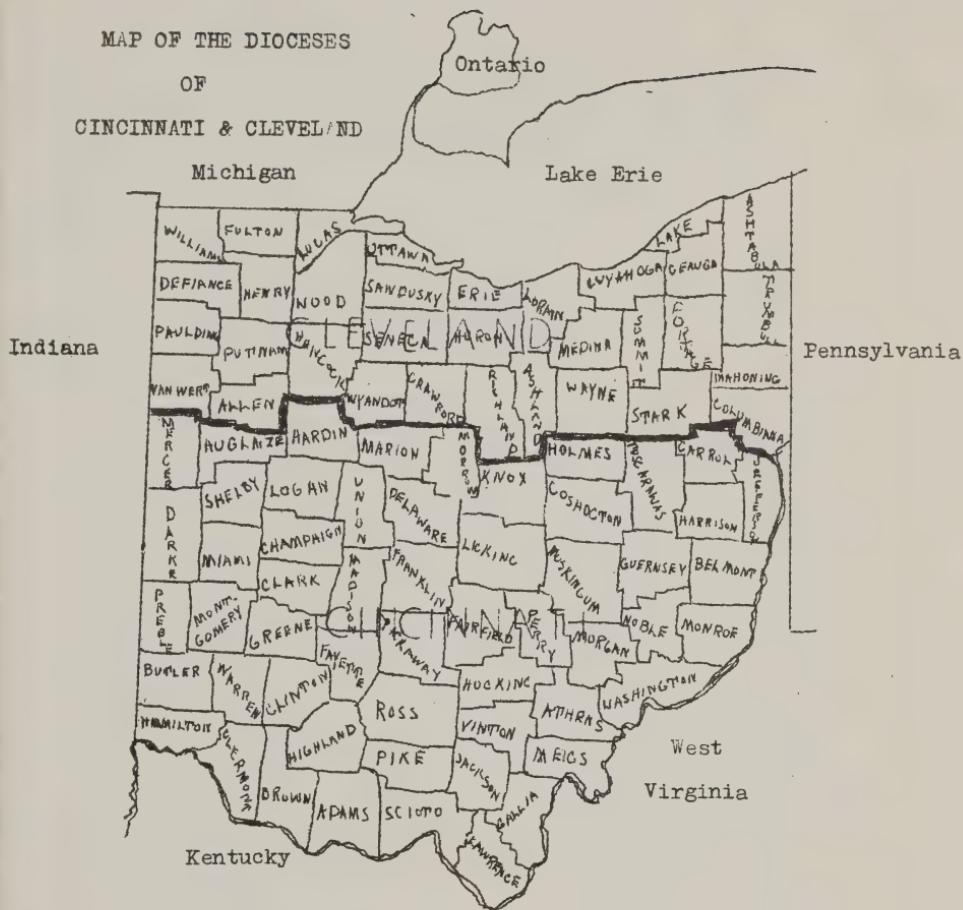
The territory assigned to the new diocese was that part of the State of Ohio north of forty degrees and forty-one minutes.²⁹ As this line intersected several counties, the Bishops petitioned the Holy See to establish lines between the two diocese according to county lines. It was an impractical line in so far as it cut the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Holmes, Tuscarawas, Carroll, and Jefferson in such a way as to make the governing of this territory difficult.

Within the limit of his diocese Bishop Rappe found in all, forty-two churches attended by twenty-one priests, of whom seven were members of the Precious Blood community. The Catholic population of the diocese was

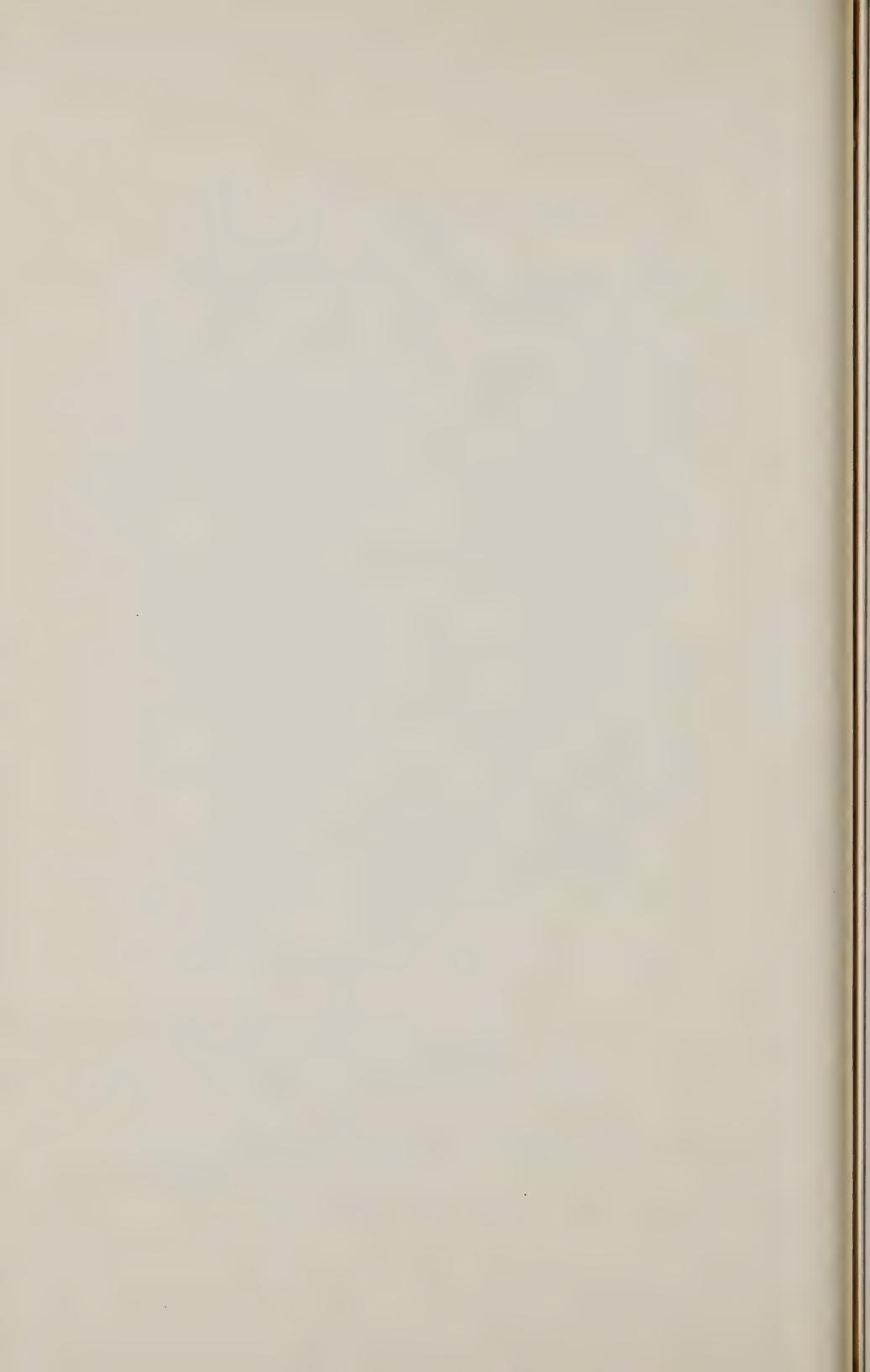
28. Bull of erection of Cleveland diocese, Jus Pontificium de Propaganda Fide, VI, 25.

29. Ibid., p. 25

MAP OF THE DIOCESES
OF
CINCINNATI & CLEVELAND



The heavy line through the counties marks the final division of dioceses under study. This division was finally settled upon as of January 1849. Before 1847 all counties were of the diocese of Cincinnati. Between 1847 to 1849 the line was 40 degrees and 41 minutes north.



estimated at that time to be about ten thousand. There were also two small convents of Sisters of the Precious Blood at New Riegel and Thompson, and an academy and convent at Toledo belonging to the Sisters of Notre Dame whose Mother House was at Cincinnati.³⁰

By January 1849 the final lines of the two dioceses of Ohio were set forth in an article in the Catholic Telegraph:

In order to prevent any misunderstanding or uncertainty with regard to the extent of jurisdiction as defined only by the geographical line of 40 degrees 41 minutes, the Right Reverend Bishops of these two dioceses have agreed among themselves, and they direct us to publish, that the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll, Jefferson, which belong to the diocese of Cincinnati shall constitute the northern boundary of the diocese of Cincinnati. And that all the counties, north of the just named shall compose the diocese of Cleveland. Holmes county, which is for the greater part south of the line above traced, is by mutual consent, assigned to the diocese of Cleveland. Any new counties that may hereafter be formed by the authority of the legislature, will belong to that diocese in which the largest part of them will be situated. Application will be made, as early as possible, to the Holy See, to sanction this agreement. In the meantime, the clergy of the two dioceses can regard it as having already received such sanction.³¹

Two other events of importance in this period should be mentioned. The first, Cincinnati was made an archdiocese. On April 25, 1851 Archbishop Purcell received from the hands of Pope Pius IX the pallium of the newly created archdiocese. The second important event was the creation of a

30. Houck, op. cit., p. 27.

31. Catholic Telegraph, XVIII, January 14, 1849, p. 14.

new diocese for Ohio. In 1868 the diocese of Columbus was formed. This was a part of the Cincinnati archdiocese and was in the southeastern section of the See.³² This diocese of Columbus does not enter the matter of this dissertation.

Hardships in Northwestern Ohio

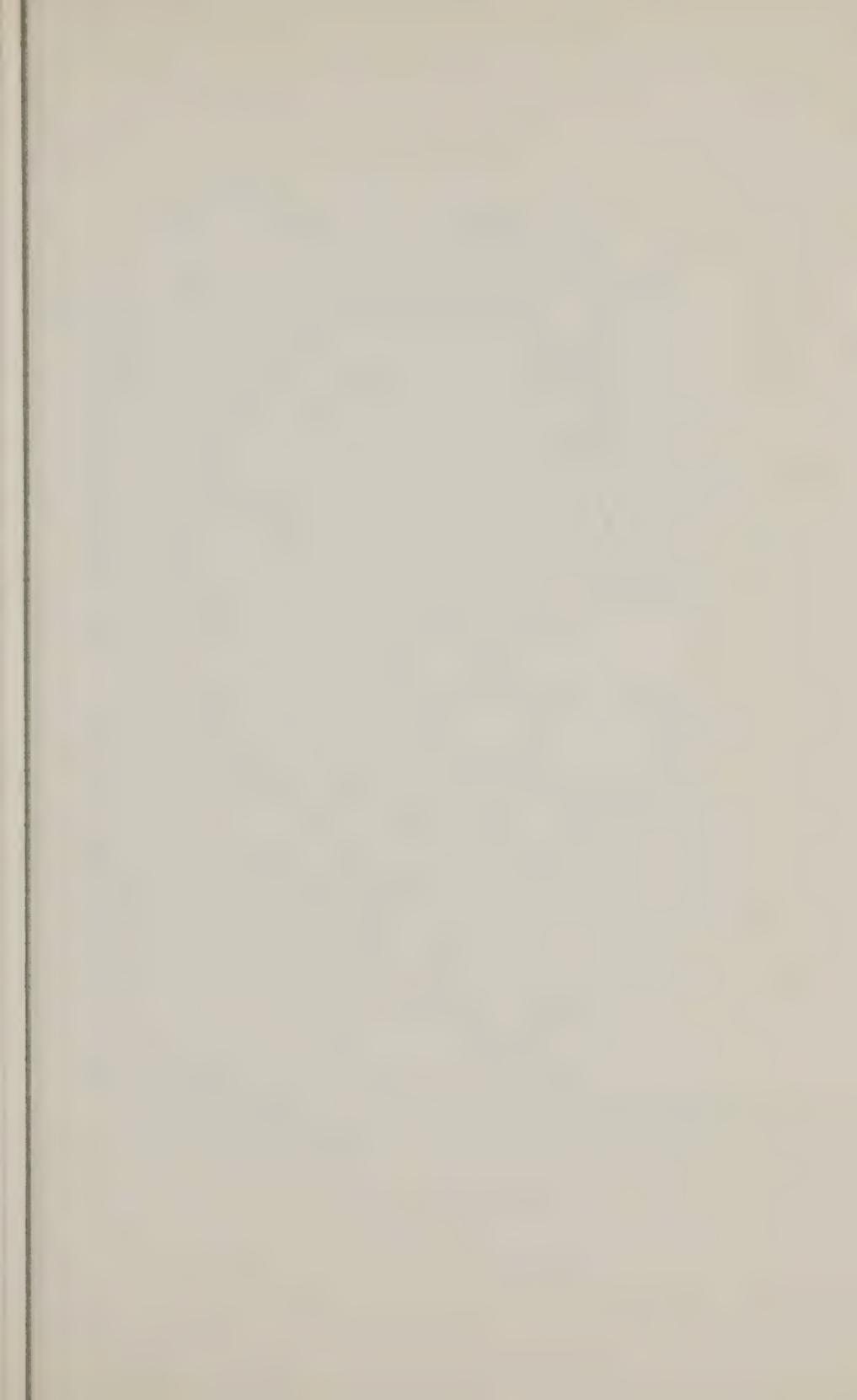
Roads through this region were such as to be the common complaint of those who used them. One traveler wrote:

Besides the usual depth of mud, we would occasionally, without warning, dive into a hole of unknown depth, filled with black mud, whose murky consistency effectually concealed the the mysteries of the interior--and their stick. This they called being stalled, and on such occasions we were obliged to take a fence rail and help along.³³

For many years, except, for a few turnpikes, and some roads near the towns there were scarcely any satisfactory highways in Ohio.³⁴ One author gives this description of the roads:

Those who traveled the roads of early Ohio must have been sorely tried by the endless succession of stumps and mud holes, but the tedium was surely relieved by the necessity of crossing streams, each of which presented a distinct problem. Bridges were so infrequent as to be a matter of special wonder.³⁵

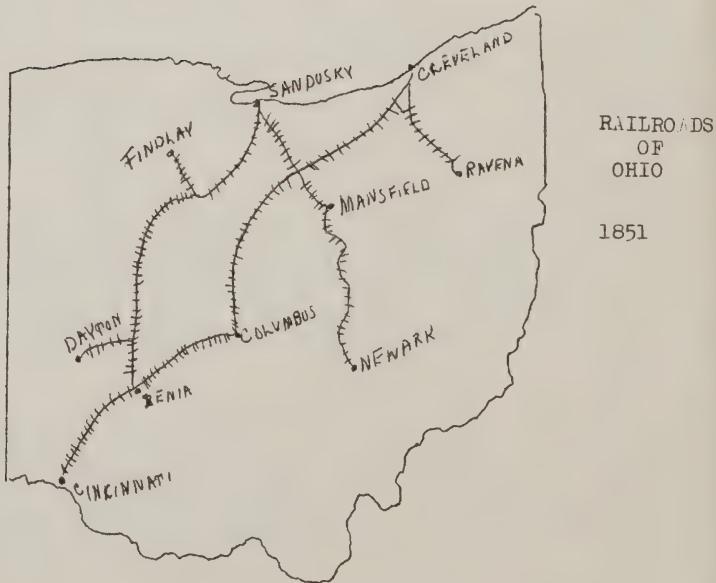
32. Lamott, op. cit., pp. 80, 100.
33. Weissenburger, op. cit., p. 24, citing from C. P. Bradley, "Journal", O.S.A.H. Quar., XV, 1906, p. 245.
34. Bond, Civilization of the Old Northwest, New York, 1934, p. 365.
35. Flint, Early Western Travels, Cleveland, 1904, p. 302.



Miami-Erie
Canal
Used
by
Missionaries
Opened
In
1845



No Railroads
till after
1844



In 1825 the State began her canal system. From the map of the canals of Ohio it can be seen of what importance the Miami-Erie canal was to the missions and the missionaries in northwestern Ohio. For the settlers of the missions it gave them an outlet for their products. For the missionary it provided a means of travel. The Sanguinists used that part of the canal from Minster to Junction in Paulding county in their journeys. They would travel from the Minster Mission Center in Auglaize county to the Glandorf Mission Center in Putnam county passing through Spencerville, Delphos, Ottoville, and other small towns along the way. This particular part of the Miami-Erie canal was completed in 1845.³⁶

The railroads were in the first stage of development between the years 1840 and 1850. When the Sanguinists arrived at Cincinnati in 1843 there was as yet no railroad line to Cleveland or the northern section of the State. It was not until 1851 that a link-up of fast service was to be had between Cleveland and Cincinnati. But for the missionary the railroads were of little or no value since his missions were generally far from them and his only means of travel was by foot or horseback through the forests.³⁷

36. Weissenburger, op. cit., III, pp. 98-102.

37. Ibid., pp. 110-118.

The above mentioned author gives a clear picture of the canals and railroads in the early days of Ohio. Parts of the Miami-Erie canal still exist but it has not been in use for many years.

Black Swamp

West of the Sandusky river to the Maumee was the black swamp, a marshy area about forty miles in width and 120 miles in length. By a treaty with the Indians at Brownstown in 1808, the Federal government secured a strip of land to provide for a road through the swamp. It was built in 1827. Previous to this the land from Lower Sandusky (Fremont) to the Maumee was an unconquered wilderness. Even later it was dangerous to cross the swamp except via the above mentioned road.³⁸

In the spring of 1841 a prospective settler, David Hockman who had planned to locate in the present Henry county, endeavored to reach his destination by a short cut northward through the swamp. He reached the present Ottawa in Putnam county and proceeded to traverse the eighteen miles of marsh land. Even in dry weather the country was low and wet, but in the spring it was considered impassable. For two days Hockman moved through the gloomy pathless woods, following the course that the water seemed to follow. His team pulled a lightly loaded wagon through the water varying in depth from two to twelve or more inches. At the end of the second day, provisions were running low. At midnight, however, two pioneer settlers who had noticed the wagon tracks offered aid and enabled them to reach their destination through the valley of a flooded creek which in places was waist deep in water.³⁹

It was to this territory that the Sanguinists were to come and work in less than eight years when they established the Glandorf Mission Center.⁴⁰

38. Ibid., III, p. 24.

39. Ibid., III, p. 7, citing from David Hockman, "Reminiscences," Maumee Valley Pioneer, Grand Rapids, Ohio, 1890, I, pp. 2, 3,

40. Leben und Wirken des hochwuerdigen P. Franz Sales Brunner, Carthagena, 1882, p. 142.

Disease and Mosquitoes

Such an area was extremely unhealthy and agues and fevers were prevalent. Mosquitoes thrived and proved almost as bothersome as disease itself. Thus horses had to be kept blanketed with their heads wrapped with cloths during the summer season in spite of the heat. The pioneers themselves at times had to wear heavy clothing with their faces covered and their hands protected by buckskin mittens.⁴¹ Many became discouraged in this climate and turned to Michigan and Indiana for more favorable conditions in which to live. Those who remained suffered such hardships and sickness as are beyond our imagination in this day and age to fully visualize. The cholera took an enormous toll of human life in the forties and fifties. This dread disease took the life of the first pioneer Bishop of Cincinnati, Bishop Fenwick, in 1832 at Wooster, Ohio.

These were only some of the hardships that the Sanguinists endured when they came to the mission field of northwestern Ohio. It would be impossible to give a description of all of them, but more will be studied as the individual missions are considered later in this dissertation. With this introductory background completed, the next step will be the description of the historic preparation and coming of the Precious Blood Fathers to America, more specifically to the diocese of Cincinnati and northwestern Ohio.

41. Weissenburger, op. cit., III, p. 7.

Chapter II

Preparation and Journey to America

Before Blessed Gaspare del Bufalo had died, he expressed the desire that the Society of the Most Precious Blood be established in other lands. After Father Brunner had been received into the Society in 1838 he was sent by his Superior General, Father Don Valentini, to Loewenberg, Switzerland. There he was to attempt to gather several priests for the foreign missions, or to instruct and educate young men for that purpose.¹

By the spring of 1843 there were thirteen priests ordained for the Society at Loewenberg. They had all received their training under Father Brunner who above all things had their spiritual welfare at heart. There were also a number of students still in training at the seminary at Loewenberg. It might be pointed out here, by way of explanation to understand a future situation, that the priests who were ordained were still considered as not having completed their full course of theology. They said Mass but had no pastoral assignments.²

1. Leben und Wirken, p. 23; Journal, p. 208, sca 151.

2. Journal, p. 222, sca 151.

In the summer of 1843 a pressing invitation was sent by the Vicar General of Cincinnati, Rev. John Henni, to Loewenberg. He requested that Father Brunner and his little group of missionaries come to America as soon as possible.³ Father Brunner immediately conveyed this request to his Superior in Rome. For some unknown reason he received no reply to his request from his Superior until September 20, 1843. The letter from the General, Father Valentini, directed that Father Brunner should accompany seven priests plus students and several Brothers to America, and to stay with them as long as they need his help. Then he was to return to Europe.⁴

As soon as the decision arrived from Rome, preparations for departure began without delay. On September 29, 1843, on the Feast of St. Michael, the little company left Loewenberg and directed its steps towards the pilgrimage place, Maria Einsiedeln. Instead of taking leave of friends and relatives, each felt it his duty to proceed in this manner because of the many graces and blessings granted to the Congregation through the help of our Blessed Lady. On October first they had the happiness of celebrating Mass at Einsiedeln. There they dedicated themselves to the Blessed Virgin Mary ever convinced of her powerful protection and help. Leaving Einsiedeln

3. Letter, Brunner, Loewenberg, July 8, 1843, to Moderator General, scac 1: "His diebus iterum litteras ex America accepimus, quibus invitamur, imo premur, ut si fieri queat, quamprimum veniamus."; Journal, p. 223, sca 151 explicitly mentions Father Henni's request.
4. Brunner, Priester und Brueder der Versammlung vom kostbaren Blute und ihre Missionshaeuser in Nordamerika, manuscript, 1855, sha, pp. 32-33; Brunner, Diary I, 1843, sha, pp. 2-3.

they proceeded to Zurich and then to Basle. From there they traveled by way of Muehlhausen to Paris and from there to the port of Le Havre.⁵

On October 20 they set sail. The following is the list of those who composed the original group sailing for America: Reverends M. Anthony Meier, M. John Wittmer, John Van den Broeck, Anthony Capeder, Martin Bobst, Jacob Ringle, John Baptist Jacomet and their superior M. Francis de Sales Brunner. Also on board the "Vesta" were seven students and Brothers, Peter Homburger, Henry Buesser, Peter J. Kreusch, Matthias Kreusch, Fridolin Baumgartner, Aloysius Kastrischer, and Stephen Gschwind.⁶ Progress at sea depended entirely upon weather conditions. The sailship was battered about by wind and storm, and the noble band of missionaries knew that the voyage was but a foretaste of the many hardships to come. On December 7, 1843, they first saw land, the Island of Haiti. Sailing then into the Gulf of Mexico they arrived at New Orleans on December 21, 1843. It was the Feast of St. Thomas and all the priests read Mass on board the ship before disembarking.

According to Father Brunner's account, after breakfast a German official recorded their baggage and trunks which were entered under one name. The entire cost was about one dollar. Fortunately, that same day they were able

5. Brunner, Priester und Brüder, p. 33; Brunner, Diary I, p. 3.

6. Brunner, Diary I, p. 5; Leben und Wirken, p. 40.

7. Brunner, Priester und Brüder, pp. 36-48. This section describes the whole journey at sea. cf also Letter, Brunner, en route, Nov. 14, 1843 to Sisters, Loewenberg, sha 015a.

to procure passage aboard a boat, bound for Cincinnati. At four o'clock they were on their way up the Mississippi River. The fare was ten dollars per person. The captain of the boat, Mr. James Irwin, though not a Catholic, showed great respect for the missionaries and tried to help them in every way. They were certainly well cared for and could say Mass daily on board the boat.⁸

As they journeyed up the Mississippi they made their spiritual preparation for the great Feast of Christmas by fasting and prayer. Undoubtedly no Christmas had ever been spent in the new world quite like this one that they were about to celebrate. Thrice on that memorable Christmas each of the eight priests had the happiness of offering up the Holy Sacrifice of the Mass. What thoughts must have filled their souls! What happiness must have filled their hearts as they had safely crossed the ocean and were fast approaching their destination and the diocese in which they were soon to labor.⁹

On December 28, the sixth anniversary of the death of Blessed Gaspare del Bufalo, the steamer entered the waters of the Ohio. Upon landing at Cincinnati on the last day of December they went directly to the episcopal residence on Sycamore street. Bishop Purcell received them with the greatest

8. Brunner, Priester und Brüder, pp. 49-51; Brunner, Diary I, pp. 15-16.
9. Brunner, Diary I, p. 16; Brunner, Priester und Brüder, p. 52: "Ganz gewiss ist auf dem Mississippi von dem Anfange der Welt noch nie geschehen was diese Nacht geschah, dass nämlich so viele Priester ungestört und ruhig alle heiligen Weihnachts Messe lesen konnten."

friendliness and had all of their luggage brought to his dwelling. He lodged them in his own house, invited them to his table and served them. Father John Henni, the Vicar General, was equally kind and helped them in every way.¹⁰

On New Year's Day each of the priests said Mass in one or the other of the three churches in the town, St. Francis Xavier, Holy Trinity, or St. Mary's. It was in St. Mary's Church that Father Brunner preached his first sermon in America that very day.¹¹

The stay with the Bishop was not only a pleasant one but also a profitable one in so far as the Bishop gave them paternal advice and instructed them concerning the difficulties of missionary life. He appointed Father Brunner superior and made him responsible for the others. Likewise, he was given all the mission faculties within the Bishop's power for the entire diocese and for an unlimited period. To none of the other priests did the Bishop grant faculties. All were to receive them from Father Brunner who was to subdelegate them according to his good judgment, restrict or withdraw them.¹² Possibly this explains why Father Brunner practically carried the

10. Brunner, Priester und Brueder, pp. 54-55. It is certain that they arrived in Cincinnati on December 31. Father Brunner wrote: "In Cincinnati angekommen am 31 December..." It should be mentioned here that Bishop Purcell had met the Sanguinist missionaries at Le Havre and originally intended to return on the same boat with them.

11. Brunner, Priester und Brueder, pp. 55-56; Brunner, Diary I, pp. 19-20. "Dort in der Muttergottes Kirche gepredigt am ersten Januar 1844..."

12. Letter, Brunner, Peru, Jan. 19, 1844 to Valentini, scac 1: "Jurisdictionem et facultates Missionariorum mihi soli concessit, addita tamen potestate eas cuicunque nostrum concedendi."



Most Reverend John B. Purcell, D. D.,

Second Bishop of Cincinnati, 1833-1850.

First Archbishop of Cincinnati, 1850-1883.

whole burden of the missions in the year 1844. Research on the subject has revealed that Father Brunner was the only Sanguinist priest who baptized that year. It is equally certain that the other priests did not witness any marriages during 1844. This would serve to prove that Father Brunner still considered his band of missionaries as not having completed their theological studies.¹³

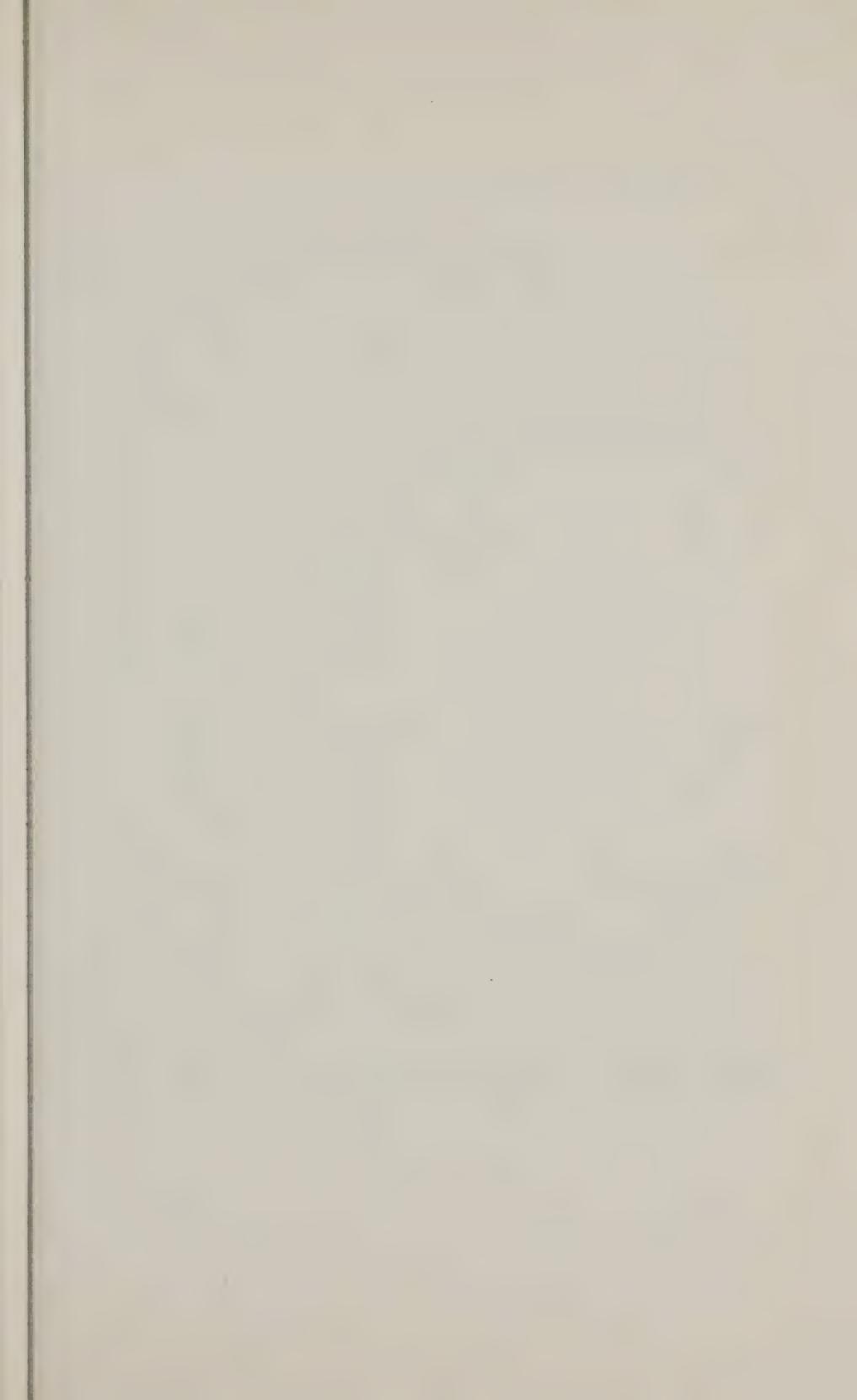
In respect to the care of parishes and missions the general regulations of the Council of Baltimore and the special ordinances of the diocese of Cincinnati were to be observed. The Bishop gave them a copy of the decisions of Baltimore together with an English catechism, a beautiful missal and other useful books. He likewise expressed the wish that the priests learn English and admonished them at all times in the future to devote themselves to study.¹⁴

The question of the day was where to send this group of missionaries? They were needed in so many places in this extensive diocese, covering the whole State of Ohio. As Father Brunner has pointed out in his writings the Bishop would gladly have assigned the priests to various places because of the

13. Letter, Brunner, Peru, April 7, 1845 to Purcell, nda. In this letter Father Brunner asks the Bishop for these priests to be licensed by the government to witness marriages: Revs. Meier, Wittmer, Capeder, Ringele, Van den Broeck.
14. Brunner, Diary I, p. 17; Brunner, Priester und Brueder, p. 58. ... "Die Besorgung der Gemeinden und der Missionen betreffend habe man sich sowohl nach den allgemeinen Verordnungen des Konziliums von Baltimore." ...

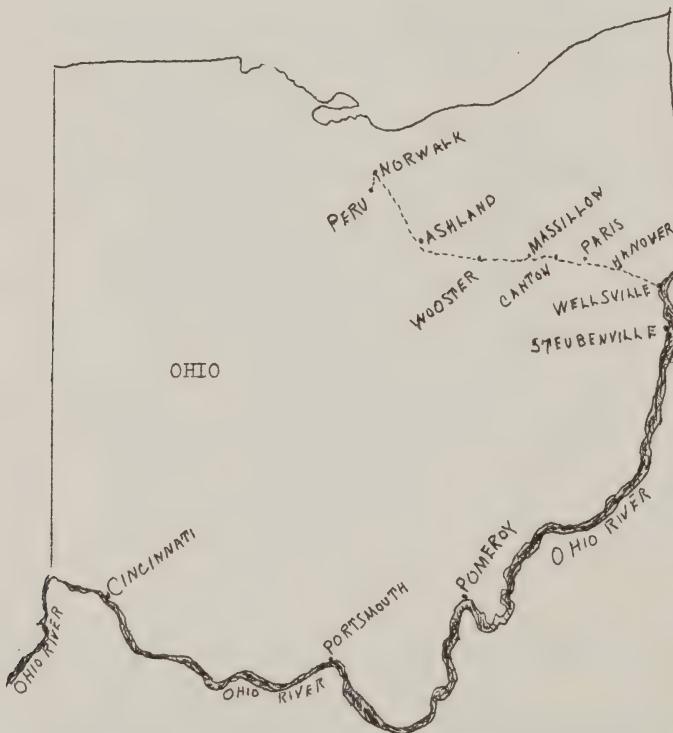
great need, but decided that they could stay together and live according to their rule. At first the Bishop thought of St. Joseph's, in the vicinity of Minster, and to give them the eighty acres which the settlers had written that they had bought. There they could build a mission house or convent. It was a region for the most part Catholic with several churches and parishes, but to date cared for by only one priest. After consulting with Father Henni, who knew very well the conditions of the diocese and who because of his pioneer work was considered the *Apostle* of Ohio, the Bishop concluded that the little company should go to the northern part of the State, near Lake Erie, in the vicinity of Norwalk, not far from Sandusky.¹⁵ It would seem that the final reason for assigning them this district was the fact that it was the central point of the German missions.¹⁶ He assigned them the Church of St. Alphonse, Peru, with the log house rectory nearby. This had been a former mission center of the Redemptorists but had been given up by them.¹⁷

15. Brunner, *Diary I*, p. 17; Brunner, *Priester und Brueder*, pp. 58-59.
16. Brunner, *Priester und Brueder*, p. 59; . . . "Indem all da ungefaehr der mittelpunkt von den Missionen waere." . . .
17. Brunner, *Priester und Brueder*, p. 60: "Er uebergab ihnen also die Kirche des hl. Alphonsus mit einem kleinen dabeistehenden Blockhaueschen."



Journey from Cincinnati to St. Alphonse's Mission, Peru

This map traces the route followed by the Precious Blood missionaries after they left Cincinnati. The missionaries traveled up the Ohio River past Portsmouth, Pomeroy, Steubenville, and disembarked at Wellsville.



From Wellsville they journeyed through Hanover, Paris, Canton, Massillon, Wooster, Ashland, Norwalk to Peru.

Chapter III

Off to St. Alphonse's Mission, Peru, Ohio

After due preparation, the Sanguinists made ready to depart for their new destination. There were no trains as yet to this section of Ohio, hence they would have to take a circuitous route by water via the Ohio River to get to Peru.¹ Reservations for the city of Wellsville were made on the steamboat "Brunetta" at a cost of fifty-six dollars.² With heavy hearts they made their departure from their beloved Bishop who assured them of his support and imparted his blessing. Upon noticing that one of the priests had no cloak, the Bishop gave him his own.³

On Wednesday about noon of January third they started their journey. As they sailed away they soon lost sight of the city, passing by many

1. Brunner, Priester und Brueder, p. 60... "Sie mussten weil die Eisenbahnen noch nicht gebaut waren, einen grossen Umweg machen. Auch der beste und kurteste war damals noch schlimm und lang genug."...
2. Ibid., p. 61.
3. Letter, Brunner, Peru, January 18, 1844 to Father Valentini, scac 1.. Cum nobis a Cincinnati abeuntibus magnum frigus esset et unus ex nostris junioribus sacerdotibus pallium non haberet, ipse dormitorium summ ingressus, clam detraxit suum et reversus induit nostro confratri, dicens: "Accipe hoc, ego pallia habeo in abundantia. Frequenter concionatur, infirmos visit, quasi Ambrosius tota die patente janua omnibus est accessibilis, omnes accedit, consolatur, et veluti Sanctus Salesius omnibus omnia factus."

large and small towns. The more notable towns mentioned by Father Brunner were Portsmouth, Burlington, Pomeroy, and Steubenville. At Wellsville the missionaries disembarked to start their westward journey by land to Peru.⁴

In the village of Wellsville, there dwelt an Irish Catholic widow with her family. Before leaving Cincinnati, Bishop Purcell had given Father Brunner a letter of recommendation so that the priests might have an opportunity to say Mass in her house. Most of the inhabitants of this town were non-Catholics. The priests had made the entire journey in their cassocks, each wearing the distinguishing mark of the Society, the missionary cross. Malevolent individuals noised it about that these were spies of the Pope. The Pope would soon come with a great army to destroy their houses and put to death all who would not become Catholics. This was to be in God's divine providence their first real taste of bigotry in America. No injury was done them and they left the town unmolested.⁵

To travel on to their destination, no other means were available than large farm wagons upon which were loaded boxes and luggage. The roads were anything but good and consequently travel was slow and tedious. The first stop was at a town called Hanover in Columbiana county. There was a church here with residence attached. The parish was composed of both

4. Brunner, Priester und Brueder, p. 62; Brunner, Diary I, p. 18.

5. Brunner, Priester und Brueder, pp. 62-63; Leben und Wirken, p. 61.

Irish and German settlers with the German in the majority. The priest stationed here was Irish and he was away at the time of their arrival. According to Father Brunner they did not make Hanover the first day out from Wellsville, but had to put up for the night seven miles from the town. It was Sunday morning when they arrived and they stayed until Monday.

For a long time no German priest had been there and so the people very seldom were able to hear the word of God and receive the sacraments. During the brief stay of the missionaries the people had the opportunity to receive the sacraments. Evidently the people were somewhat discouraged because of the lack of spiritual care. Father Brunner wrote of some of their complaints. "In our old home," so they were heard to complain, "we had our church near at hand, our own pastor, and fine opportunity for confession in the neighborhood. There were Sunday sermons, instructions, Masses, fine Catholic schools for our children. Here we have nothing. We are fortunate if once or twice a year we have an opportunity to hear a German instruction and to go to confession. Then, too, here distances and bad weather are often obstacles when these occasional opportunities present themselves. The lovely sound of bells, which in Europe so often summoned us to prayer, now have died away." These pioneers begged Father Brunner

to allow one of the priests to stay on with them. But such could not be done at the time.⁶

On Monday morning after Mass the group prepared to set out once more on their journey. It had been eighteen miles from Wellsville to Hanover but it was thirty-two miles to their next stop at Canton. They traveled by wagon with Mr. Meister and Mr. Wagner, both Alsatians, occupying the driver's seat. They made remarkably good time that day arriving at Canton at eight that evening. Canton, in Stark county, was considered one of the bigger towns in this section and had a church and rectory. For quite some time a priest had lived there and cared for some of the surrounding missions. The pastor, Father Wuerz, was away at the time. He was most likely on mission work. On Tuesday morning, January 9, the priests read Mass prior to their departure for the next town.⁹

According to Father Brunner they went by foot to their next stop at Massillon, a small town nine miles from Canton. Here there was a Catholic parish, mostly German, in the process of building a church from quarry stones. Fortunately they were able to take quarters for the night with an exemplary German family. The head of the household was a master-mason in charge of the construction of the church. That same evening this devout Catholic man notified the Catholics in the neighborhood that on the morrow

6. Brunner, Priester und Brueder, p. 62; Leben und Wirken, p. 61.

7. Brunner, Priester und Brueder, pp. 62-63; Leben und Wirken, p. 61.

services would be held in his house. People availed themselves of the opportunity, and attended Mass and received the sacraments of penance and Holy Eucharist. Once again the settlers could not understand why a priest could not be spared them since there were so many in the group.⁸ Father Brunner baptized the first American child there at Massillon.⁹ This was to be one of the many children he was to baptize during the year 1844.¹⁰

Some members of the parish offered transportation to the next town of Wooster, a distance of twenty-one miles from Massillon. In the town and its vicinity were several Catholic families and they were already contemplating the building of a church. These people were disheartened by the fact that since they were not yet so numerous, a priest seldom visited them. Once again Divine Providence took care of the missionaries as they procured shelter from a Catholic family. They were welcomed in this town and on the following morning were able to say Mass.¹¹

From Wooster the little group continued on a day's journey to a town called Ashland. This was a small town having but two or three Catholic families. One of these owned a tavern and this family cared for them that night of Thursday, January 11. After the celebration of just one Mass, arrangements were made and a conveyance provided to transport them to St. Alphonse, their final destination.¹²

8. Brunner, Priester und Brueder, p. 63; Leben und Wirken, p. 62.

9. Letter, Brunner, Peru, Jan. 14, 1844 to Butz, scab 34.

10. It has been proven from careful research that Father Brunner did all the baptising in the missions during 1844. cf baptismal records of the various parishes.

11. Brunner, Priester und Brueder, pp. 63-64.

12. Ibid., p. 64.

The last day's journey was the longest, a distance of forty miles. They made their way to Norwalk over muddy roads. According to Father Rupert, "Eye witnesses relate that Rev. Francis Brunner and his co-laborers in this vineyard of the Lord, came into the town of Norwalk from the southeast, on what is now Woodlawn Avenue."¹³ It was sundown when they arrived and they had but three miles to go. Father Brunner gives us a vivid account of this part of their journey:

These last three miles proved the hardest of the whole trip. The driver...would go no further, although he had engaged to take us as far as St. Alphonse's; besides, we had to pay him a second time despite the fact that we had paid him in advance. He piled the trunks and baggage on the road and hurried away.

It was nightfall and a storm was approaching. With our goal so near at hand, we had no desire to spend the night in town, where there were few Catholics. We put the trunks and baggage in a safe place, secured a guide with a lantern, and started to walk to St. Alphonse's. Meanwhile it had become pitch dark, the rain was pouring down in torrents, and the wind was blowing from all sides. The road, a mere mud road without rock bottom, became so impassable on account of the rain that it was like forcing our way through thick mortar. We fell from one hole into another. If one of us wanted to help another out of a rut, he himself got into one. The way was unfamiliar to all of us; we did not know whether we were to go up or down, to the right or to the left. The light availed little in the rain and storm. Our guide had no less trouble than if he had been obliged to lead fifteen blind men, each along his own separate path. Yet we had to keep on going in order to finish our journey, for none of us had any desire to spend the night on the road.

At long last, between eight and nine o'clock, our guide

13. Rupert, Outline History of St. Peter's and St. Paul's Churches, Norwalk, Ohio, Containing also the early History of St. Alphonse, Peru, Ohio, Norwalk, 1899, p.29.

exclaimed: "Go on bravely, we are near St. Alphonse's Church." All of us were wet through and through, and our clothes were so full of mud from head to foot that you would have thought we had been dragged through the gutters. We called a man residing near by, who had the key to the church and parish house. He opened the door of the rectory and made light and then fire so that we could dry ourselves a bit. The house proved to be a small cabin in which there was little else to protect one against the inclemencies of the weather than doors and windows.

The good man could scarcely contain himself for joy at the sight of so many priests and Brothers arriving at the same time, and when he noticed the condition we were in, he exclaimed: "Bravo! Bravo! Deo Gratias!" That is a good sign that everything hereafter will take a turn for the better; for the harder the beginning, the more promising the continuance, and the more blessed the end." His listeners had simply to make an act of faith in his words, for at the time they could not comprehend their meaning. The same man had the kindness to bring us something to eat from his own house.¹⁴

Thus the last part of their journey was spent according to Father Brunner's own account. Accordingly after the weary missionaries had finished night prayers and were somewhat drier, each one sought out as convenient a spot as he could to get a little sleep. Their belongings had been left in Norwalk and undoubtedly the hard floor served as their resting place that night. Providentially no ill effects were suffered from the journey and all were contented; at last they had attained the objective which God had designated for them and which throughout the journey they had placed in Mary's hands.¹⁵

14. Brunner, Priester und Brüder, pp. 65-67. The above translation taken from "Not With Silver Or Gold", Dayton, 1945, pp. 100-101. Father Brunner must have been excited over his driver from Ashland. He had paid him \$8.00 and this is the German wording: "Der Fuhrmann, ob ein Jude, oder ein Taugenichts, wollte nicht mehr weiterfahren, obgleich er bis nach St. Alphonse gedungen war. Auch musste man ihn nochmals bezahlen, ungeachtet dessen, dass man ihn zum Voraus bereits bezahlt hatte."

15. Letter, Brunner, Peru, Jan 14, 1844 to Butz, scab 34.

On Saturday morning the priests offered up the Holy Sacrifice of the Mass at their new mission station. The church was more or less in mourning since it had been deserted by the Redemptorists.¹⁶ True, the parish had not been entirely devoid of all spiritual care but the people had had no regular pastor for some time. Father Machebeuf, pastor of Holy Angels' Church, Sandusky had visited them occasionally as the baptismal records of the parish indicate.¹⁷

The news that so many priests had arrived, spread like wildfire and soon reached the entire settlement. Already, on this Saturday morning many came to church as the bells once more resounded on the crisp January air. The faithful came to participate in the Holy Sacrifice and to inquire when Masses would be celebrated the next day, Sunday. They inquired as to the time of confessions. Great indeed was the joy of the people.¹⁸

The church-wardens made arrangements to have their luggage brought from Norwalk. The people were friendly and each sought to be the first to do a service or favor. The housewives hastened home to bring food and kitchen utensils. Some brought wood; some, chairs and tables; others cleaned and decorated the church for the next morning's services. The

16. Letter, Brunner, Peru, Jan. 19, 1844 to Valentini, scac 1:
... "sed ob dissensiones inter ipsos ortas ab eis jam a pluribus
mensibus derelictum..."
17. Father Machebeuf baptized at Peru as late as Jan. 6, 1844
according to the baptismal record book at Peru.
18. Brunner, Priester und Brueder, p. 68.

whole parish was in a state of excitement.¹⁹

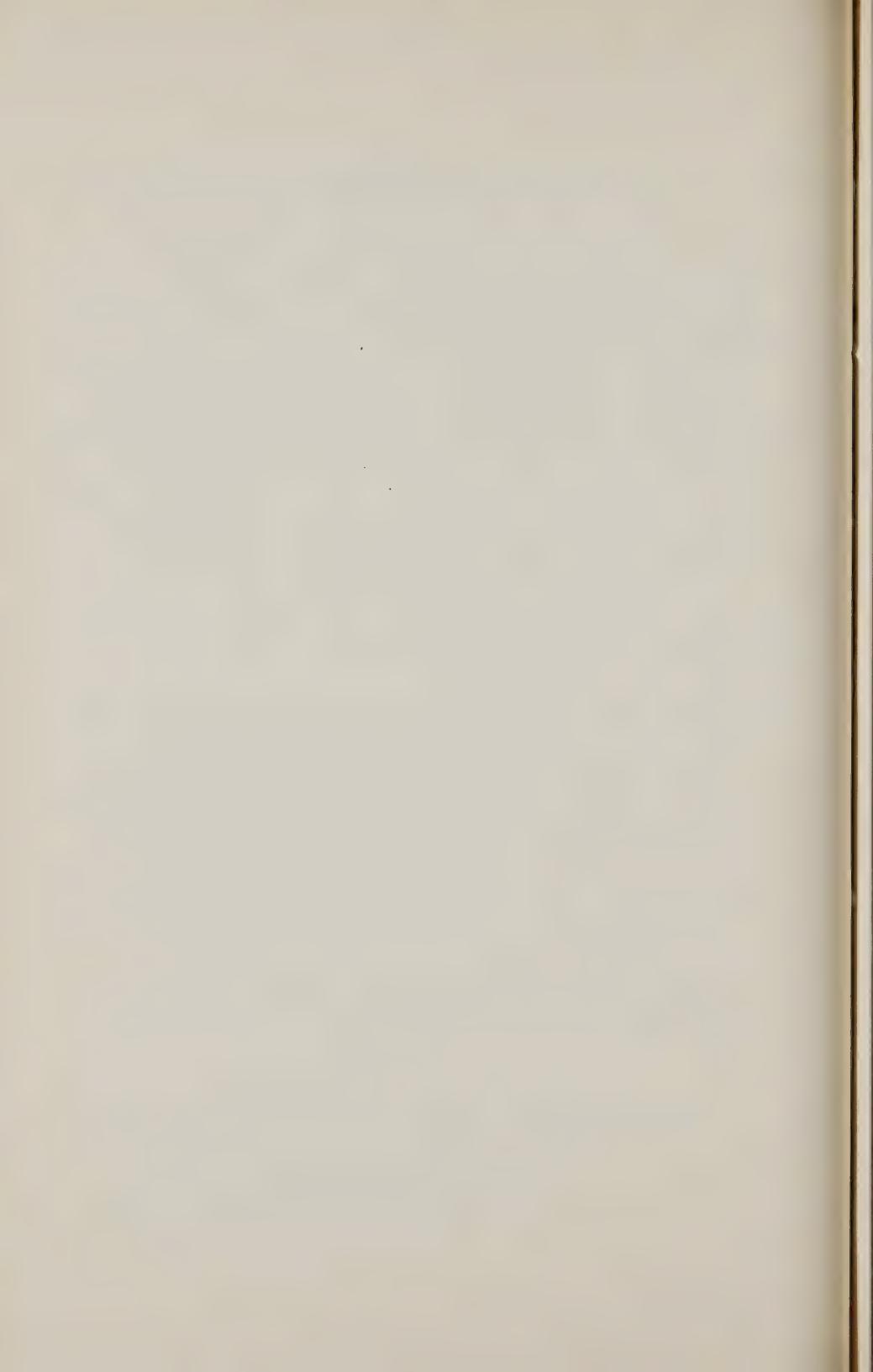
On Sunday, the Feast of the Holy Name, the parish took on a new atmosphere. It was indeed a great day for St. Alphonse's Mission. Many of the parishioners came to the early Mass. Many went to confession and Holy Communion. Nearly all stayed for the high Mass sung by the children of the parish.²⁰ Most all of the people remained for the afternoon devotions. Only those who lived near at hand returned to their homes for something to eat, the others remained lest they should miss something of the afternoon services. This was the first and perhaps the most fortunate of the days at St. Alphonse.²¹

Thus, this concludes the day by day description of the progress of the missionaries. The next step will be the description of the Mission Centers from which the Sanguinists worked as well as a description of the individual missions in which they labored to bring the consolations of the true faith to God's chosen ones.

19. Brunner, Priester und Brüder, pp. 68-69; Leben und Wirken, pp. 63-64.

20. Brunner, op. cit., p. 69.

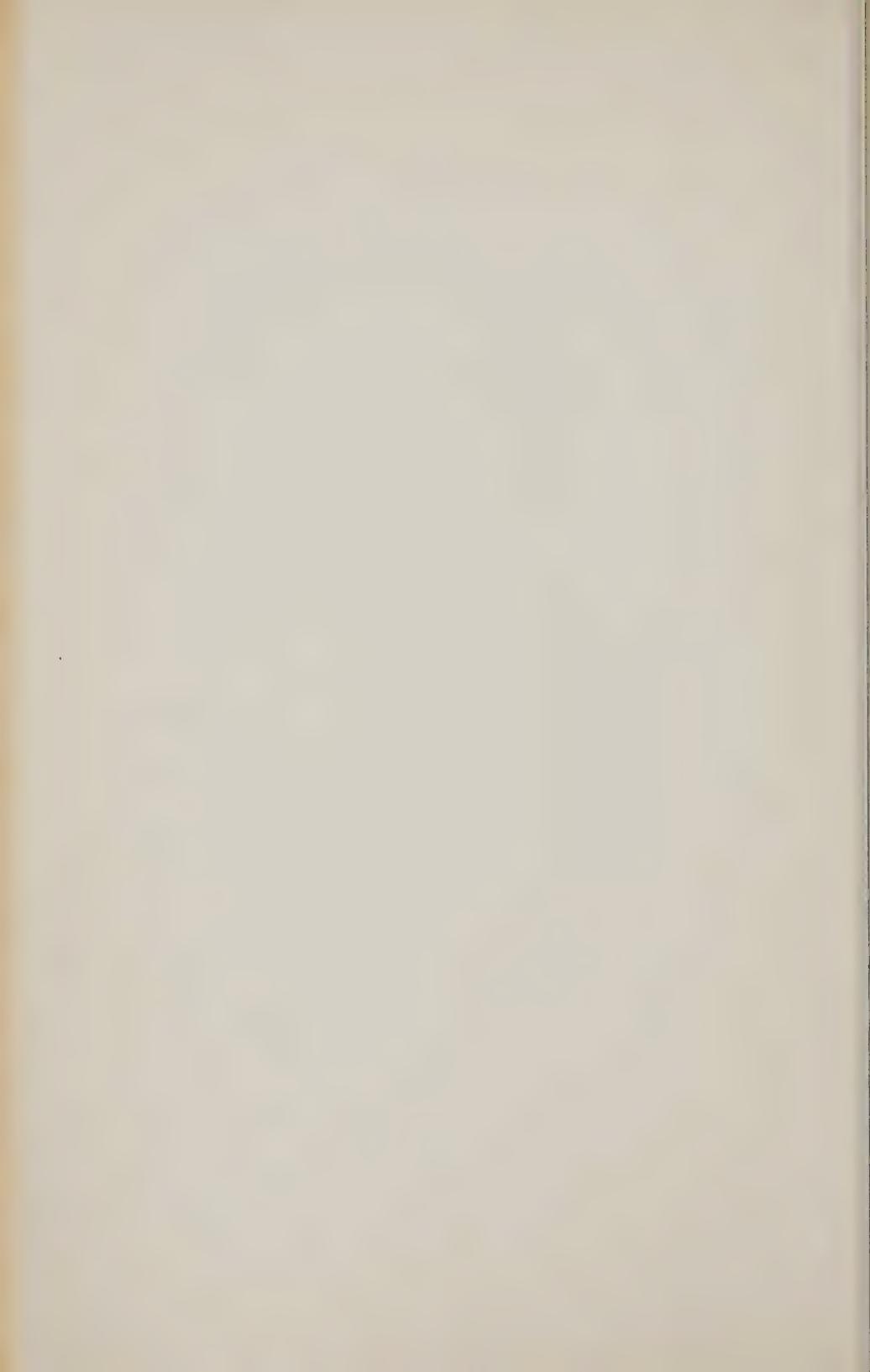
21. Ibid., p. 69.



PART II

Mission Centers

- Chapter IV. The Mission Field in General
- Chapter V. The Peru Mission Center
- Chapter VI. The Mission Center of New Riegel
- Chapter VII. Thompson Mission Center
- Chapter VIII. Glandorf Mission Center
- Chapter IX. The Great Mission Center of Minster



Chapter IV

The Mission Field in General

There is a definite plan in the work of the missions that the Sanguinists followed under the leadership of their superior, Father Brunner. On the one hand, even though they were laboring in various missions, they still conformed to their community life. That was one of the reasons the Bishop allowed them to stay together and not to be scattered here and there. Father Brunner wanted his men to live together, work together, share hardships together, and grow in sanctity and holiness together. On the other hand, the Sanguinists were true missionaries in every sense of the term. They cared for missions far and wide in the northwestern part of Ohio. Some of these missions they founded, others they took over until a secular priest could be had, and in still others they worked under the pastor in the care of the German people of the parish concerned.

It was Father Brunner's plan to establish religious houses of the Society to serve as centers of missionary activity, houses where the missionaries could be stationed to care for the surrounding territory and still maintain a modicum of community life. It must be borne in mind, therefore, that as a general policy all of the places were cared for by the Sanguinists as missions.

The Fathers always had to return to their mission house after completing their assigned work.

There were five major Mission Centers established by Father Brunner. They were located at Peru, New Riegel, Thompson, Glandorf and Minster. There were other minor mission houses such as those at Maria Stein, Himmelgarten, Greenwood, and Carthagena. But these minor mission houses were, strictly speaking, attached to the major Mission Center. The various missions, therefore, were cared for from one of these five Mission Centers. Some may object that Peru is called a mission house since it was not owned by the Sanguinists. But here we are concerned with mission activity not with ownership as such. Others may object when this or that particular mission is placed in one Mission Center and not in another. It did happen at times that a mission was administered from two places such for example, St. Joseph's parish, Tiffin, which was attended by the Sanguinists both from New Riegel and Thompson. The plan followed in this dissertation is to place a mission in that Mission Center in which it was either cared for from the beginning, or in that Mission Center from which it was cared for the greater part of the time under the supervision of the Sanguinists.

Since this study is covering the entire period from 1844 to 1870 it might be well to point out the fact that it would seem that there was a change of

policy concerning resident pastors after Father Brunner's death in 1859. Beginning with Father Kunkler's administration in 1861 the Sanguinists became resident pastors at several places. The change of policy was undoubtedly brought about by the necessity of having a resident pastor at the larger missions to properly care for them. It is true that in some isolated cases Father Brunner made exception to the rule of members of the Society being resident pastors such, for example, as Avon and Randolph but this was not in accordance with his wish. He was ever opposed to increasing the number of isolated pastorates. In one of this letters Father Brunner definitely maintained that the priests were trained to be good priests of the Society and not to be pastors. The question was not: Where were the priests the best and most advantageously located, but, how could it be accomplished that they became good priests of the Society.¹

This can be fully understood in the light of the fact that the primary object of the Society, as has been seen earlier in the dissertation, was to work for the salvation of souls by conducting missions and retreats. This was brought out in the notice appearing in the "Catholic Telegraph" when the Sanguinists came to the diocese of Cincinnati, "Missions and retreats are the principal objects of the zeal of the Society."²

1. Letter, Brunner, Wolfs creek, 1853, to Father Wittmer, scac 39.

2. Catholic Telegraph, XIII, Jan. 6, 1844, p. 6.

It was due to circumstances, then, that this rule of Father Brunner had to be changed to fit the work of the Society in America.

There was still another policy of Father Brunner that should be brought out here and that was the close relationship of the community in regards to priests, Brothers, and Sisters. All three worked together to develop the mission houses. It is difficult to separate the work of the one from the others. It will be necessary, therefore, at times to bring in the work of the Brothers and Sisters even though this dissertation is primarily concerned with the labors of the priests of the Society. It is to be noticed that the finances of the Society were entrusted to the Sisters by Father Brunner and to them the priests were obliged to hand over their hard-earned savings. But the Sisters in turn were obliged to care for the priests and their needs.³

With regard to the question of where the individual priests were to serve, the answer of course was determined by the direct assignment of Father Brunner and his successor. But Father Brunner was a firm believer in frequent changes of assignments in the mission field. There was such a constant shifting of priests that it became an almost impossible task at times to keep up with them. It was true that he wrote Archbishop Purcell and told him

3. Brunner, Wo sind sie? Die welche in die Kloester nach Amerika gewandert sind? Freiburg, 1855, p. 26; Brunner, Pro nostra Congregatione in America, Rome, April 2, 1858, scad 59.

that he thought the maximum tenure of a position should not exceed three years, but it was the exceptional appointment that lasted that period in his time.⁴

One of the difficult questions to answer is why didn't the priests of the Precious Blood community indicate the fact that they were members of that Society whenever they signed the church records? Of the many baptismal and other church records investigated it was found that only one man of the community signed C.P.P.S. behind his name or gave any indication that he was a member of that Society. The priest who did so but not consistently was Father Matthias Kreusch. In all he indicated about fifteen times that he was a member of the community. In consequence of the Sanguinists not indicating their membership in that Society they are given no credit for having worked in some parishes even though they may have founded those parishes and labored in them for many years. For the research student it is necessary to know the names of all the Sanguinists who worked in the missions and also, if and when any of them left the community.

4. Letter, Brunner to Purcell, April 2, 1854, caa: "Mihi videtur res magni momenti ut sacerdotes nostri ex una statione ad aliam elapsi triennio permutentur."

Father Brunner frequently signed Missionary Apostolic after his name. He received the official commission of a Missionary Apostolic to function under the direction of the local ordinary of the locality in which he was laboring in 1833, several years before he joined the Society of the Most Precious Blood.⁵ The title of Missionary Apostolic is a declaration of worth and esteem and a reward for successful labor in the mission field granted by the highest authority in the church. Its importance, therefore, lies not so much in the privilege it confers, as in the meaning of the title itself. It is a premium for service, a mark of distinction carrying with it the special approval and direct sanction of the Holy See itself.⁶

In the exposition of mission parishes served by the Society of the Most Precious Blood, effort will center in establishing clearly the fact that the Sanguinists worked in the individual parish. Likewise, some statistics of their work will be given, together with a description of some of the outstanding events during their stay at the missions. But it is not intended in any way to give a complete history of a parish or mission. That would be both impractical and beyond the scope of this dissertation. The five major Mission Center parishes will be treated at greater length than any of the

5. Decretum S. Congregationis de Propaganda Fide, Sept. 11, 1833.
"...Missionarium Apostolicum ad suum beneplacitum declaravit
R. P. Mariam Franciscum Salesium Brunner..."
6. Based upon the meaning given in the Decree of the Holy See,
April 21, 1909. A.A.S. Vol. I, p. 465.

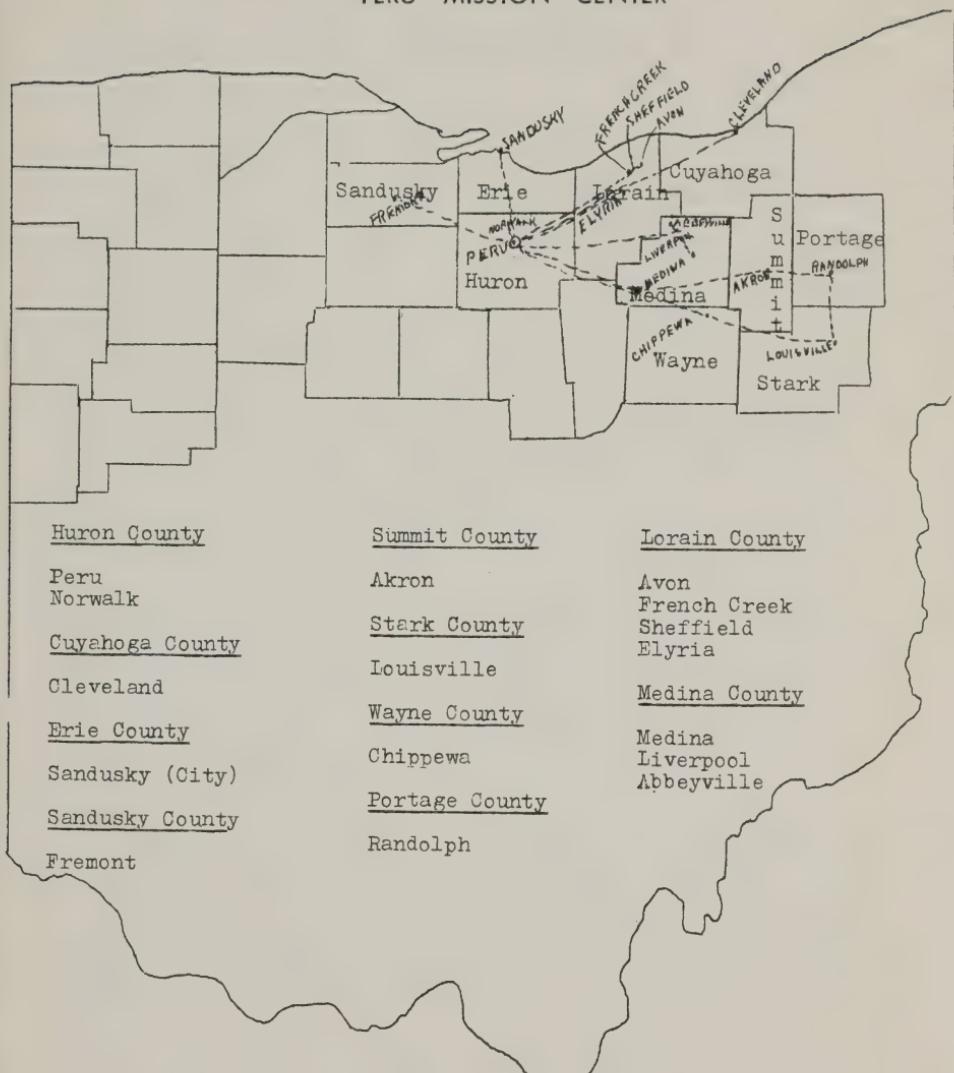
other missions because of their importance. The data and statistics to be presented have been gathered with meticulous accuracy and care. The individual Mission Centers and affiliated missions now come up for consideration.

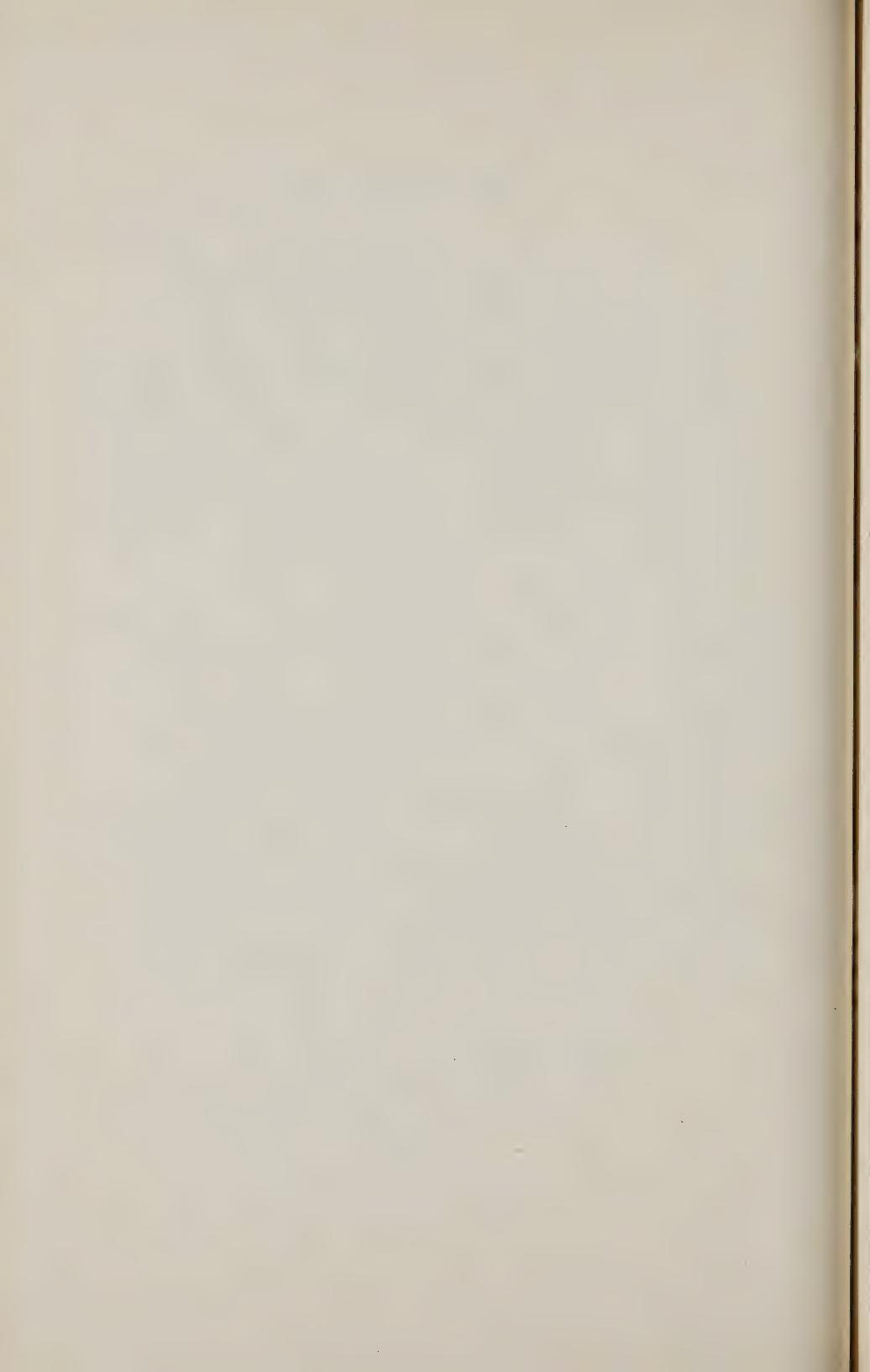
Chapter V

The Peru Mission Center

This was the first of the Mission Centers cared for by the Sanguinists. They did not establish the mission house here as such. It had been developed by their predecessors, the Redemptorists. When the Sanguinists came they took over the missions formerly administered by the Redemptorists and added many others. The Precious Blood Fathers came to this Center in January of 1844 and stayed until the autumn of 1847. The following missions will be considered in this chapter, Peru, Norwalk, Cleveland, Sandusky City, Lower Sandusky (Fremont), Avon, French Creek, Randolph, Liverpool, Abbeyville, Chippewa (Doylestown), Akron, Sheffield, Louisville, Elyria, Medina. There were other missions such as Youngstown and Dunganon, but they are too far to the east to be brought into this work. There were still other missions but the historical data on them are so meager that we must pass them by in silence. Again, there were missions to the south and west originally attached to Peru such as New Riegel, Attica, Thompson, which will be considered under different mission centers for reasons already mentioned.

PERU MISSION CENTER





1. St. Alphonse's Church, Peru, Huron County

(1844-1847)

Early History

Catholics first settled in Peru township, Huron county, in the fall of 1828. Among them were the families of Peter Bauer, Anthony Philipp, Joseph Carabin, and Clement Baumgartner. Originally the little village of Peru was called Vredenbourg.¹ According to Father Brunner it was about two years before the first settlers were visited by a German priest. The nearest German priest was at Canton, about a hundred miles distant. Father John Henni was stationed at Canton at that time. To be deprived of all spiritual help and consolation was quite a sacrifice amid the hardships and trials of pioneer life. In order to receive the sacraments once a year they had to travel the distance to Canton through forests without roads or almost impassable ones. Their number was as yet too small to consider building their own parish church.²

God knew how to come to their assistance. With the above mentioned families came a French Sister of Divine Providence, already fairly well advanced in age. She wished to withdraw from the political disturbances already beginning in France and to lead a solitary life in the wilderness

1. Rupert, op. cit., pp. 2-3.

2. Brunner, Priester und Brüder, p. 73.

of America in the manner of the first hermits. She was wise, pious, and a gifted woman and was an aunt of Mr. Peter Bauer. The land in this vicinity was worth about five dollars per acre.³

This pious lady bought almost twenty acres of woods at the furthest corner of Mr. Bauer's property. In the center of this property she had a hermitage, a small log house for herself. In a short time she had cleared so much land that she was able to keep a cow, later two, and to raise those things necessary for her own livelihood. The hermitess or "Waldschwester" was a helper in need and directress of her fellow countrymen. She was concerned with the youth that they be properly instructed and restrained from evil. To the sick she was a physician. Whoever was in spiritual or temporal difficulties hastened to the nun for help and counsel. Undoubtedly there were times when she had to act as the judge of justice. She was indeed the life of the little colony.⁴

But there was no church, no priest in their little community. Strictly speaking there was nothing to keep alive the spark of faith that these noble pioneers had brought with them in their hearts and souls. So this noble woman of God assembled together all the German Catholics and confronted them with

3. Brunner, Priester und Brüder, p. 74; Rupert, op. cit., p. 51

4. Brunner, op. cit., p. 74.

the situation. She urged them to organize a parish and to build a church. For as long as there was no church in this territory people would not like to buy land at Peru. She pointed out to them that the number of Catholic families would remain small in number and eventually their children would fall away from the faith. She further pointed out that parents would carry the responsibility for this to the grave and before the judgment seat of God. Everyday she told them that they were in danger of dying without the sacraments and a priest, and of being buried like a heathen. She was willing to donate a plot of her ground or sufficient money to buy a piece of land.⁵

The proposal met with the approval of all. All were in favor of building a church immediately. With the permission of Bishop Fenwick they began building a small log church on property donated by the hermitess and Mr. Bauer. Trees were cut down, shingles made, logs sawed from morning till night. The nun, continuously supervising the work, provided for the necessary sustenance, hired artisans, and even herself assisted when and where she could. God blessed their efforts so that in a short time the church was under roof. They put forth every possible effort to finish the church.⁶

When the church was completed Father John Henni, delegated by the

5. Ibid., p. 75.

6. Ibid., pp. 76-77.

Bishop came to bless the church in 1830 and dedicated it to St. Michael's protection. He returned every two or three months to offer Holy Mass and dispense the sacraments. But even though no priest could come, some form of devotions was held in church every Sunday. First the rosary was recited; the Epistle and Gospel together with an explanation were read. Also, the official liturgical prayers of the Mass were said. Occasionally a hymn was sung. In the afternoon they again assembled for common prayer and instruction in Christian doctrine for the children, the latter were given generally by the "Hermitess".⁷

In a short time the church attracted many new colonists, some were fellow-countrymen, but the majority were from Baden. About three miles north of Peru there was a large forest called "Sauwald" because of the large number of wild hogs found there. Many German families, chiefly from Baden, settled here and joined the parish. Consequently by 1833 the parish had grown considerably. When Bishop Purcell visited them that year they urgently besought him for a priest to be stationed with them at all times. But at the time the Bishop had no priest to send them.⁸

7. Ibid., p. 78. Father Brunner has been used as the authority on the church building. Both Father Rupert and Father Houck differ to a great degree with him in this matter. But since Father Brunner lived in the days when the people who built it were still alive and associated with them it would seem to be a much more reliable source.

8. Ibid., p. 81.

Father Francis Tschenhens, a Redemptorist, was the first resident pastor. He was joyfully received, but experienced many hardships since there was no parish house or means of obtaining provisions. The "hermitess" who meanwhile had put her cell under roof and built an addition gave her place of dwelling over to the priest and provided sustenance for him. The settlers then began work on a dwelling for the priest near the church, the same house the priests of the Most Precious Blood Society were to occupy later. It was built large enough to accommodate several priests as this was intended to be a Mission Center for the Redemptorists. From this time on the place was called St. Alphonse in honor of the founder of the congregation of the Most Holy Redeemer.⁹

For eight years the Redemptorists were in charge of this parish, at times having three priests stationed here. Besides Father Tschenhens who did exceptional work in this parish and in the neighboring missions, holily remembered are Father Brost and Father Neumann. Although there are no written records of their activities, the Redemptorists did accomplish much for the kingdom of God in their work at the Peru Mission Center. Because of a scarcity of priests, the Redemptorists were forced to relinquish the Mission Center at the end of 1839.¹⁰

9. Ibid., p. 81.

10. Ibid., p. 82. Other authors assign other reasons for the Redemptorists leaving this section of Ohio. The reason given above is taken from Father Brunner's works and since it is the more charitable we will conform to it.

For a short time St. Alphonse's was left without a pastor. The Bishop, who fully understood that the size of the parish demanded a priest, sent one who unfortunately was unworthy of his high calling. He became involved in scandal. The parish was divided, some sided with the renegade priest and others bitterly opposed him. Bishop Purcell personally made the long journey from Cincinnati to Peru to settle the matter. He finally had to suspend the priest of all priestly functions in April, 1841. The parish was for a time without a priest.¹¹

The Redemptorists returned to the Peru Mission Center in June, 1841 and remained until the fall of 1843.¹² From that time on until the Sanguinists came in January of 1844 Father Joseph Machebeuf, of Sandusky, took care of the parish.¹³

Arrival of the Sanguinists, 1844

The Sanguinists arrived in January of 1844 as has been described earlier in this work. Father Brunner has described quite at length the condition of the parish as he found it. The parish had grown to one of the largest and most important in the whole northwestern part of the diocese of Cincinnati.

11. *Ibid.*, p. 85; *Catholic Telegraph*, July 17, 1841.

12. Houck, *A History of Catholicity in Northern Ohio and in the Diocese of Cleveland*, Cleveland, 1903, I, p. 576. Concerning this second return of the Redemptorists Father Brunner makes no mention. But letters to the Bishop as for example, Letter, Alig, Norwalk to Purcell, Dec. 8, 1842, nd, as well as numerous references in the *Catholic Telegraph* and the records at Peru and surrounding missions prove that they were here from June 1841 to the fall of 1843.

13. Parish records at St. Alphonse's Church, Peru show this fact.

As for parish life the young people contributed much of their savings for the beautifying of the church. They took care of decorating it on feast days. The majority of the parish belonged to the confraternity of the Most Sacred Heart of Jesus and Mary and many, likewise, were taken up in the Archconfraternity of the Precious Blood. At the beginning of each year three church wardens were elected by the priest who cared for maintenance of the church, and the priest. The church wardens were under the priest and had to abide by his decisions. They usually drew up an estimate of the expenses for the parish and then approached the parishioners for pledges. In case of insufficient funds the places in the church were auctioned to meet the required sum. To the highest bidder went the honorable and comfortable place. The person who did not wish to buy a place was obliged to stand in the isle during services.¹⁴

Affairs at St. Alphonse were quite in order. The majority were serious as to their attendance at church, many coming even on week days for Mass if their work would permit. They sought to remove disorders and rising abuses. The church wardens and other well disposed parishioners supported the efforts of the priests to maintain good order.¹⁵

14. Brunner, Priester und Brüder, p. 89.

Great detail concerning parish life is being given here so that everyone can gain a true picture of what it was like. Once this description has been given it will be known how most of the other parishes operated in the territory.

15. Ibid., p. 91.

It could not have been long after the Sanguinists arrived at Peru that the people from the surrounding territory and from afar came to seek spiritual assistance. Many came to receive the sacraments, to have their children baptized. Parishes sent their wardens to petition for a priest or for an occasional visit on Sundays. When there was as yet no parish but only isolated families, fathers of families came seeking the visitation of a priest to say Mass in a private home for the scattered Catholics of their neighborhood, to conduct instructions and to administer the sacraments. Many Catholics lived too far away to be able to come to St. Alphonse. Constantly these appeals were made, not only by Germans, but also by Irish and English Catholics.¹⁶

Father Brunner had to point out to those who sought assistance that while there was a number of priests at the Mission Center they were as yet not prepared to undertake the responsibility of the missions. Besides the number of priests had dropped to six as Father Jacomet and Bobst had left the community.¹⁷ It is amazing to note that Father Brunner made all the trips to the various

16. Ibid., p. 91.

17. Letter, Brunner to Purcell, July 8, 1845, nda. This letter would indicate that Father Bobst and Jacomet were just leaving the Society. It would seem, however, from other sources that they had left before this time.

missions alone the first year and gradually allowed the young priests to conduct services at St. Alphonse's. To perform his mission work he would at times spend the entire night in travel as he did not desire to be away from the community more than two days at a time.¹⁸

From January 12, 1844 until the fall of 1847 the Sanguinists lived at Peru and cared for the many missions entrusted to them. Father Brunner recorded his first baptism at St. Alphonse's on January 21, 1844.¹⁹ The records of the parish during the three years' stay would indicate that the parish was not a small one.²⁰ Although the Sanguinists had left Peru as such in the fall of 1847 they continued to attend that mission throughout

18. Brunner, Priester und Brüder, p. 91.

19. His first baptismal record: "Anno 1844 die 21a Januarii ego baptizavi Christinam aliquot dies iam natam filiam legitimam Josephi Danielis Edwirz et Mariae Buk. Sponsores erant Johan Buk et Christina Buk."

f. M. Salesius Brunner
M. Ap.

The above record was taken from the original baptismal book at St. Alphonse's Parish, Peru.

20. Henceforth the records of each parish will be given as taken from the originals. Unless otherwise designated they are the records in the original handwriting of the men who administered the sacraments. In quoting the records one can judge the size of the parish and know exactly the priests who served the parish.

Year Baptisms Administered by Revs.

1844 57 Brunner

1845 40 Brunner, Meier

1846 43 Meier, Capeder, Brunner

1847 30 Wittmer, M. Kreusch, Ringle

There was but one marriage record to be found for the period under study and that was found in the back of the baptismal book dated April 7, 1844, witnessed by Father Brunner.

the remainder of the year from Thompson.²¹ At one time it was thought to establish at Peru a religious house for the Society to be owned by the Sanguinists. But as time went on a more favorable site was found at Thompson. The work of the Peru Mission Center extended to many parishes. With the consideration of the Peru parish itself completed, the study of the various missions affiliated to this Mission Center is the next step in this dissertation. The parishes will be considered in the chronological order in which they were administered by the Sanguinists.

II. St. Peter's Church, Norwalk, Huron County

(1844-1851)

The history of this parish is somewhat intertwined with that of St. Alphonse's, Peru, which was only a few miles away. Catholics began to settle in the territory of Norwalk as early as 1826. The first Catholic known to have settled in the town was John McArdle. The Catholic population continued to grow. The Catholics were administered to by the Redemptorists from Peru until the end of 1839. From 1840 to June 1841 Rev. Joseph Freigang had charge of the parish and contrary to the Bishop's wishes had built a church at Norwalk. The church was placed under interdict and it remained closed until July 1842 when

21. This is clearly indicated from the baptismal records of St. Alphonse's Church, Peru.

Rev. L. M. Alig, C.S.S.R., was given permission to reopen it. An extension to the church was completed in 1843. In the early spring a school was opened in the basement of the church.²²

Father Alig continued as pastor of the parish until August 1843. His residence was at Peru during the time of his pastoral duties at Norwalk. For five or six months the parish remained without a pastor, during which time Father Machebeuf, then at Sandusky, came at intervals to give spiritual aid to these people.²³

In January 1844 the Precious Blood Fathers arrived at Peru, and Norwalk was assigned to them as a mission. Father Brunner cared for the parish in the first year, 1844, and after that he was assisted by Fathers Capeder, Meier, Ringle, and Wittmer.²⁴

The spirit between the two parishes of Norwalk and Peru was none too good. History gives testimony to many disputes, some of which required the hand of the Bishop to settle. It was no easy task for Father Brunner when he first came to this section of Ohio to know exactly what to do. However, as

22. Rupert, op. cit., p. 28.

23. Ibid., p. 28.

24. Ibid., p. 29; Houck, op. cit., I, p. 556.

Father Rupert points out:

...as soon as Father Brunner ascertained his bearings respecting St. Peter's, he set to work with great earnestness to have everything put in order. By his direction the title of the church was vested in the Bishop's name, debt liquidated, the school continued and was well attended. Joseph Flesinger was retained as teacher. In January 1845, there was a new election of councilmen and Jacob Frey, Joseph Meyer, Jacob Keller, and Frank J. Herman were elected...²⁵

In June 1846 Bishop Purcell visited St. Peter's and dedicated the church. He also blessed the cemetery located not far from the church.²⁶ Bishop Rappe, who had been consecrated first Bishop of Cleveland in mid-October 1847, came to visit Norwalk less than a month later.²⁷ The Sanguinists then obtained permission to transfer from Peru to Thompson. The parish at Norwalk was then attached to Thompson sixteen miles distant. The priests who attended St. Peter's from Thompson Mission Center were Rev. Matthias Kreusch from December 1847 to December 1848, and Rev. Francis Obermueller from that time on to August 4, 1851 when the Sanguinists relinquished the mission.²⁸

During the pastorate of Father Obermueller many improvements were made in the church. But not only material improvement was made but also and above all spiritual progress. At the invitation of Father Obermueller, who was eager to promote the spiritual welfare of his flock by all possible means, the

25. *Ibid.*, p. 30.

26. *Ibid.*, p. 31; *Catholic Telegraph*, July 2, 1846: "In the afternoon of June 11 the large and beautiful church of St. Peter's, Norwalk, was dedicated.

27. Rupert, *op. cit.*, p. 31.

28. *Ibid.*, p. 32.

Rev. F. X. Tschenhens, with another priest of the Redemptorist Order, came to St. Peter's and gave a week's mission in the autumn of 1849. This was the first mission that was ever held in the parish, and was productive of much good. It contributed largely towards bringing about the peace and good will that prevailed from this time forth in the parish. The old animosities were buried; wrongs were forgiven and forgotten.²⁹

III. St. Mary's Church, on the Flats, Cleveland, Cuyahoga County

(1844) (1847-1852)

Father Brunner in his work, "Priester und Brüder," gave a very clear account of the Cleveland mission. He mentioned that the priests of the Most Precious Blood, that same Lent of 1844, received orders from the Bishop of Cincinnati to look after the Germans of the parish in Cleveland.³⁰ This town was situated on Lake Erie, a fifty-five miles journey from St. Alphonse's. At that time the town was an insignificant small one. Hardly more than forty or fifty German Catholic families were to be found in the town or the vicinity.

29. *Ibid.*, p. 33.

Father Rupert also mentions that prior to Father Evrard's pastorate which began in August of 1851, that the church records were all kept in the parish whence the pastor resided. Hence from its beginning till December 1847, they were kept at Peru, and from that date till August 1851 at Thompson. cf. Rupert, *op. cit.*, p. 34. There are no records at St. Paul's Church, Norwalk, which preserves the old records of St. Peter's, of the early period before 1851.

30. The Sanguinists merely assisted here. There was a resident Pastor who took care of the English speaking people.

The first man upon whom the priests leaned heavily for help was a certain Mr. J. H. Dettmer. He came to this country from Germany as a poor artisan and began a small business in Cleveland. He worked hard, lived frugally, but spared no sacrifice when the honor of God and the good of neighbor was concerned. The Lord blessed him with much earthly success in that he became one of the wealthiest and most reputable men of Cleveland. He worked for the good of souls, sought out the Catholics, united them into a parish and brought the construction of a frame church. Mr. Dettmer's own house was the hospice for the priest, the Bishop and anything Catholic.³¹

On his first visit to Cleveland, Father Brunner spent three days there. A considerable number of people came to church, to confession and Communion, but according to Father Brunner not as diligently and earnestly as one might expect. This condition seemed to prevail on later visits so much so that Father Brunner had reason to fear that Catholic life would die out before it reached the bloom and perfection which one discovered there in the years that followed. He then went on to say that if one had said that before five years passed Cleveland would be a Bishopric, that on its finest site would exist a beautiful cathedral, that there would be a seminary, many priests, many

31. Brunner, Priester und Brüder, pp. 105-106: "Die Priester vom kostbaren Blute erhielten in der naemlichen Fastenzeit vom hoechsten Bischof von Cincinnati den Auftrag auch die deutsche Gemeinde in Cleveland zu versehen. 55 Meilen von St. Alphons entfernt..."

Catholic schools, converts, Catholic hospitals, several thousand pious souls so that every Sunday the priests would be over burdened with hearing confessions, one would have considered it a dream, something impossible. Yet as Father Brunner pointed out it was the truth. In 1847 Ohio was divided into two Bishoprics with the northern half now being the diocese of Cleveland. A zealous French Missionary, Amadeus Rappe, was consecrated in Cincinnati on October 10, 1847 for the newly established diocese of Cleveland.³²

To get the complete picture of the situation it must be recalled that St. Mary's was the only church in Cleveland in the early years up to 1847. All nationalities attended that one church. There was a resident pastor by the name of Rev. Peter McLaughlin during the time of Father Brunner's visits. The Sanguinists would come once a month and conduct some form of service before or after the regular Mass, but the Germans did not have a separate service until after 1848. This was the cause of friction for a time as Father Brunner thought that the number of German families was large enough to justify a Mass for that group alone.³³

32. *Ibid.*, p. 107.

33. Letter, Brunner, Norwalk to Purcell, Sept. 10, 1844 ndu, mentioned that he was visiting Cleveland once a month and that he had learned to hear confessions in English. Several ensuing letters to Bishop Purcell brought out the problem of separate German services. The baptismal records of St. Mary's Church now kept at St. John's Cathedral, Cleveland, do not begin until January 1845. There is no record of any Sanguinist baptizing there until 1848. Just how much the Sanguinists helped out in 1845 to 1847 cannot be determined.

When Bishop Rappe came in 1847 he called for more assistance from the Sanguinists and in answer, two priests were sent to him. They were Reverends Jacob Ringele and Matthias Kreusch. These priests took care of the Germans of the parish and the Bishop permitted them to hold separate services. Father Kreusch worked at this parish until 1851 when Reverends Anton Meier and Peter Weber came to administer to the German families. In 1852 Father Ringele was reassigned to the parish or at least came from some mission nearby to look after the spiritual needs of the German element.³⁴

IV. Holy Angels' Church, Sandusky City, Erie County

(1844-1850)

The Sanguinists were called upon to aid the Germans of Holy Angels' Parish in 1844. Father Brunner has given us an account of the Sandusky mission in his writings. Sandusky City, a relatively large town on Lake Erie, twenty miles north of St. Alphonse's, wanted the aid of the priests of the Precious Blood.³⁵ The majority of the inhabitants spoke English, but there were, nevertheless, many German Catholic families including some living in the nearby county. The resident pastor at Sandusky City, spoke English and French but no German.

34. The records of baptisms at Old St. Mary's verify the above appointment.

35. Brunner, *op. cit.*, p. 111: "Die Priester vom Kostb. Blute wurden auch nach Sandusky City Verlangt, einem ziemlich grossen Stadt am Erie See, 20 Meilen noerdlich von St. Alphonse entfernt."...

By zeal and energy he succeeded in getting both the English and German Catholics to unite and build a church and rectory.³⁶

There were about two hundred families that belonged to this church.³⁷ The English and French speaking families were well cared for spiritually by the pastor who also had charge of many and distant missions.³⁸ The conditions for the Germans were anything but good. They never heard a German sermon; their children had no instructions; very many could not go to confession all year. Nevertheless, they remained well-disposed and came regularly to church. The Sanguinists were finally asked to come to their assistance at Easter in the year 1844, and after that several times a year.³⁹

Cholera struck this town in 1849, as it did many of the towns in northwestern Ohio. The French pastor, Father Machebeuf, was laid low with the disease but recovered. During the entire epidemic one of the young priests of the Precious Blood assisted the parish, performing the errands of mercy, preparing the dying, dispensing the sacraments. Despite six weeks of almost continuous work he did not get the disease.⁴⁰ Later Father Brunner referred to this

36. Ibid., p. 111.

37. Ibid., p. 111. "Es waren im ganzen ungefaer 200 familien, die zu der naemlichen Kirche, zur Ehren der hl. Engel eingeweht gehoren."...

38. Reference is made here to Father Machebeuf.

39. Brunner, op. cit., p. 112. "Die Priester vom Kostb. Blute besuchten diese Gemeinde das erste Mal in der Osterzeit 1844 und in der Folge mehrere Male des Jahres."...

40. Ibid., p. 112. "Im Jahre 1849 hat die Cholera in dieser Stadt sehr grosse Verwuestungen angerichtet. Solange die Krankheit herrschte, war ein junger Priester vom die kostb. Blute da, um die Kranken ueberall aufzusuchen und zu einem glueckseligen Tode vorzubereiten..."

priest by name. It was Father Clement Schweitzer. Beyond what Father Brunner has told us in his writings nothing more can be ascertained of the work of the Sanguinists at Sandusky City. The records of Holy Angels' Parish of that early period have been lost.

V. Lower Sandusky (Fremont) Mission, Sandusky County

(1844-1848)

Father Brunner has recorded for us the history of the work of the Sanguinists at Lower Sandusky. Although no other historical work gives so much as a mention to the work of the Sanguinists there, it is an undeniable historical fact that they labored in that city. Here is Father Brunner's own account. The ninth mission to which the priests of the Most Precious Blood were called upon to assume, soon after their arrival, was Lower Sandusky. This was a small town thirty-five miles northwest of St. Alphonse which had very poor streets. The Catholics, especially the Germans, were then weak in every regard. The people had so infrequently had the service of a German priest that the faith of many had grown cold. There were perhaps sixty families, German, English, and French in the town and vicinity. Eight years before they had begun work on a frame church. But it was still in about the same condition in which it was the first years, the roof and sides covered with

weatherboards. At most it could have been used as a barn. It seemed that all three nationalities were at odds with one another and could not be induced to finish the church.⁴¹

Father Brunner further related that with few exceptions, they were inclined as other mission parishes to gather on Sundays for prayer. The first time that a priest came from Peru, a considerable number came to church wishing to see a German priest again, to hear him sing and preach. But after this there were usually many vacant places in church. The same individuals went to the sacraments. The greater part was, in this respect, negligent and could not be prevailed upon despite urgent persuasion. When at the point of death, someone had to go thirty-five miles to get a priest and, even when the priest did come, many remained completely indifferent to the salvation of their souls. During their stay at St. Alphonse's and even after relinquishing Peru the Precious Blood Fathers looked after the spiritual needs of the people at Lower Sandusky. Visits were made once in two months, for a while every four or six weeks. The church was dedicated to St. Sebastian. The French and English Catholics were visited by a priest from Toledo and Sandusky City.⁴²

41. Ibid., p. 113. The description is a very clear exposition of the city and the mission. Father Brunner spared no words in describing the conditions of the Catholics there.

42. Ibid., p. 113.

VI. Holy Trinity Church, Avon, Lorain County (1844-1857)

The Avon congregation dates back to 1833 when the first Catholics settled there. It was not until 1841 that a priest came to minister to their spiritual wants. Father Peter McLaughlin came from Cleveland to assist them. When the Sanguinists came in 1844 they took over the administration of this mission. Father Brunner has related in his writings that there was a small town in Lorain county, situated on French Creek not far from Lake Erie.⁴³ In 1844, in the town itself,⁴⁴ there were no Catholics, but scattered in the vicinity were about forty Catholic families.⁴⁵ They were as yet poorly organized. Since the town was about centrally located, these people bought a lot in it for a church building. Upon this plot of ground there was a small wooden structure serving as a wagon shop, this was used as a meeting place. It served as a place for divine worship whenever a priest visited them.⁴⁶

A few families, living three miles from the town, wished to have a church in their midst and bought a plot of ground for the purpose. They set to work and built a little frame church in honor of the Holy Trinity, but unfortunately for many years no divine services were held in it. The majority lived too far

43. *Ibid.*, p. 108. "Dieses ist ein Amerikanische Staedtchen in Lorain County bei der French Creek, unweit von Erie See gegen Cleveland gelegen."...

44. Father Brunner was speaking here of what he will refer to as the town of French Creek. It was three miles from this town that the mission of Avon was located.

45. *Ibid.*, p. 108... "fanden etwa 40 Katholische Familien..."

46. *Ibid.*, p. 108.

from this church. Neither party wished to give in to the other, so that the Bishop thought it wiser to wait for more favorable conditions before starting regular services in this church.⁴⁷

As soon as the Germans of Avon heard of the arrival of the priests at St. Alphonse's they sought to be visited by them. They sent two men with a two horse wagon to Peru. These men made the plea that some priests come to them immediately. Their plea was answered at once even though Father Brunner thought it inopportune to do so. They drove the priest to and from the mission. The fact was that these good people were in need of spiritual help. Until this time they had rarely heard Mass and hardly ever been visited by a German priest. Their souls hungered after spiritual things. Although they were living as it were in the midst of non-Catholics, they steadfastly maintained their faith. They seized upon every opportunity to advance their spiritual welfare. Many came out of the depth of the forest before daybreak in order to go to confession and remained fasting in order to go to Holy Communion. The majority remained until evening in order to assist at devotions.⁴⁸

47. Ibid., p. 109.

48. Ibid., p. 110.

This mission, forty miles from the Peru Mission Center, was visited once every month or six weeks. The early records from 1844 to 1849 were kept either at the Mission Center or in the record book at French Creek which dates back to 1844. The Sanguinists were relieved of this mission at the end of 1857.⁴⁹

VII. Immaculate Conception Church, French Creek, Lorain County
(1844-1857)

This mission was closely associated with the mission of Holy Trinity at Avon. Father Brunner in his writings spoke of the two missions together as has been seen in the early history of the Avon church. Father Brunner entered his first record for this church on September 29, 1844. The records for the parish clearly show that the Sanguinists administered this parish for

49. Letter, Brunner, Peru, to Purcell, April 15, 1844 mentioned he had visited Avon; Brunner, op. cit., p. 110.

Records taken from the originals at Holy Trinity Parish, Avon:

Year	Baptisms	Administered by Revs.
1849	14	Ringele, M. Kreusch.
1850	9	M. Kreusch.
1851	17	Van den Broeck, P. Weber.
1852	21	Van den Broeck.
1853	9	Van den Broeck, Ringele.
1854	13	Ringele, Ruf.
1855	18	Gales, Kramer, Ringele.
1856	17	Ruf, M. Kreusch, Kramer.
1857	16	Dambach, Kramer, Ruf.

These records show that the parish remained more or less stable through the years. They also show definitely the priests who were in charge.

thirteen years.⁵⁰ The priest who had charge of this mission took up residence here from the year 1851, and from French Creek visited many of the surrounding missions. Father Jacob Ringele built the first frame church in 1849, and Father John Van den Broeck built the first pastoral residence in 1851. Father M. Anton Kramer was the last of the Sanguinists to labor here. The parish passed to the administration of the secular priests in August of 1857.⁵¹

50. The following is taken from the original records at French Creek:

Year	Baptisms	Administered by Revs.
1844	10	Brunner.
1845	8	Brunner.
1846	9	Brunner.
1847	9	Brunner.
1848	23	Ringele.
1849	13	Ringele, P. Kreusch (Not a Sanguinist).
1850	6	M. Kreusch, P. Weber, (A secular priest was here earlier in the year.. The Sanguinists returned in November.)
1851	19	Van den Broeck.
1852	16	Van den Broeck.
1853	48	Van den Broeck, Capeder, M. Kreusch.
1854	36	Ringele, Ruf
1855	42	Gales, Kramer, Ruf, Ringele.
1856	41	M. Kreusch, Kramer, Ruf, Ringele.
1857	30	Dambach, Kramer, Ruf. (Records to August 18, 1857.)

The statistics above would indicate that beginning in 1853 French Creek must have become a mission center. It has been found from research that generally whenever there is a large increase in baptisms it was due to the fact that more missions were attached to a mission parish, and all records were entered at that particular parish.

51. Information on the parish history taken from a manuscript source at the French Creek Rectory written in German.

VIII. St. Joseph's Church, Randolph, Portage County

(1844-1853)

Randolph is one of the oldest Catholic settlements in Ohio and has, therefore, a lengthy history. Briefly, it was settled in 1831 and administered through the years until 1844 by Reverends Henni, Hoffman, Wuerz, Alemany, Neumann, and Schorb.⁵² Father Brunner has described some of the history of the parish and has told of some of the difficulties of the mission. By 1844 there were about sixty scattered German Catholic families living on farms and this group of people formed a parish for themselves. In Lent of 1844 these Catholics sent a delegation to the Mission Center at Peru asking for spiritual assistance.⁵³

Father Brunner further related of the strife between two different kinds of German settlers. It was typical of so many missions of his time and it might be well to review this particular difficulty. There were two types of German immigrants here, Alsatians and former residents of Hessen-Darmstadt. Ten years earlier they built a beautiful frame church on a fine knoll. Occasionally a priest visited them and said Mass. But these two parties had battled back and forth continuously on various questions, principally regarding the singing in church. Each party wanted the same type of singing that was used in their

52. Houck, op. cit., I, p. 584.

53. Brunner, op. cit., p. 117.

homeland. It can be understood what great harm such quarrels would have on a congregation. Early one Sunday morning, as the priest came to Sunday Mass, he found the beautiful new church burnt to ashes and nothing saved from it. No one knew what happened but this only kindled the fires between the two parties once more. A log church was built to replace the church destroyed by fire. This was the church in use when the Sanguinists came to minister to the needs of the parish in 1844.⁵⁴

The people at heart were religious. A week's mission was conducted with four instructions a day and other devotions. The people attended the mission well and made use of this opportunity of God's grace. When a priest could not come on Sundays, they would gather together for prayer and spiritual reading. They were concerned with the Catholic education of their children, and built one of the earliest schools in that section of the State. As time went on peace was once more restored between the warring parties. The singing problem was settled by Father Brunner when he forbade all singing in church. Oral prayers were recited in place of singing at the low Mass.⁵⁵

Because of the distance of this place from Peru, almost eighty miles, and at the same time the poor conditions of the road, two days were required to travel

54. Ibid., p. 118.

55. Ibid., p. 118.

to and from this parish. The Sanguinists visited the parish about every two months. The two missions of Liverpool and Randolph were usually visited on the same journey. These missions were about thirty miles apart.⁵⁶ In May 1847 a priest of the congregations was stationed here, who had at the same time the obligations of ministering to the needs of eight parishes of varying size. At first he lived at Louisville, then at Morgans and later at Randolph.⁵⁷

From what Father Brunner has penned it is known, that Randolph became a central mission parish. It is impossible to trace all the eight missions that he mentioned in his writings. Some perhaps no longer exist. But the point is that these Sanguinists looked after the spiritual needs of many missions of northwestern Ohio and at times are given little or no credit for having done so.

The priests who worked in this mission are clearly shown in the records of the parish.⁵⁸ The parish was taken over by the secular priests in September of 1853.

56. *Ibid.*, p. 120.

57. *Ibid.*, p. 120. "Es wurde also in Mai Monate des Jahres 1847 ein Priester der Versammlung vom kostb. Blute zugleicher Zeit 8 Teils groessere, Teils kleinere Gemeinden zu versehen hatte. Zuerst wohnt er in Louisville, u. spaeter in Morgans u. spaeter in Randolph."

58. Statistics taken from original records at Randolph:

Year	Baptisms	Administered by Revs.
1844	12	Brunner.
1845	24	Brunner, Capeder, Van den Broeck.
1846	17	Brunner, Capeder, Van den Broeck.
1847	19	Ringele, Capeder.
1848	15	Van den Broeck.
1849	20	Van den Broeck, Ringele.
1850	21	Ringele.
1851	30	Ringele.
1852	29	Ringele.
1853	34	Ringele. (Last baptism, Sept. 24, 1853.)

This parish is about three miles from the town of Randolph, between Randolph and Akron.

IX. St. Martin's Church, Liverpool, Medina County

(1844-1848) (1851) (1854-1861)

This parish was attended at long and irregular intervals from Cleveland between 1840 and 1844. When the Precious Blood Fathers came to the States the mission of Liverpool was assinged to them. Father Brunner gave two pages to the description of this parish in his writings on the early missions.

About forty miles to the east of the Peru Mission Center was the mission of Liverpool. The church itself was three miles from the little town in Medina county. The Catholics were located far from one another. There were two churches built in the vicinity because of a misunderstanding among the people. The one was located at Abbeyville and this one near Liverpool.⁵⁹

Father Brunner has told of the discord. At first all were willing to help build a church. But where to build the church was, in many of these parishes, ever a source of dispute. The people split into two parties. The stronger of the two parties bought a parcel of land, turned it over to the Bishop and with his permission began to build a church. The other party would have nothing

59. Brunner, op. cit., p. 115; Catholic Telegraph, July 4, 1840 gives an account of the Bishop's visit to this community with the recommendation that two churches be built, one at Liverpool and one at Abbeyville. But later references and letters from the Bishop would indicate that the Bishop withdrew his recommendation for a church at Abbeyville.

to do with the church and in defiance built their own church. But there were circumstances that should be taken into consideration. Through the midst of the settlement flowed a creek whose waters at times rose to such a height that it was difficult or almost impossible to cross. There existed two churches now but neither party was really able to support a church alone.⁶⁰ At their request they were visited by the Sanguinists from Peru. The priests found themselves in the midst of the dispute. The new brick church was beautifully situated on the road from Medina to Canton and was fairly well furnished.⁶¹ The other church was a poor log structure. After due notice had been given, Mass was said in the brick church in the hope that at least for the time being they could be united into one church. But the log-church-goers could not be persuaded to attend the brick church. They went so far as to continue to hold services without a priest. In order to avoid losing these people to the faith, the priest finally had to say Mass in the log church. The people of this vicinity were visited every six weeks from the Peru Mission Center.⁶² According to the records the following Sanguinists served at this mission, Reverends Francis Brunner, John Van den Broeck, Jacob Ringlele,

60. *Ibid.*, p. 115.

61. Letter, Brunner, Norwalk to Purcell, Sept. 10, 1844, *nd*a. In this letter Father Brunner also asks the Bishop to come and bless the Church at Liverpool.

62. Brunner, *op. cit.*, p. 116.

Peter Capeder, and Joseph Albrecht.⁶³

X. St. Mary's Church, Abbeyville, Medina County

(1844-1848) (1851) (1854-1861)

The history of this mission was given in relation with that of St. Martin's mission at Liverpool. This parish had the log church of which Father Brunner spoke in the dispute between the two churches of Liverpool and Abbeyville. The records of this mission were undoubtedly kept with the records at St. Martin's Church, Liverpool because they were strictly speaking one and the same parish with two churches. The same priest ministered to both churches.⁶⁴

63. The following statistics taken from the original records at St. Martin's, Liverpool now called Valley City:

Year	Baptisms	Administered by Revs.
1844	15	Brunner.
1845	20	Van den Broeck.
1846	28	Van den Broeck.
1847	28	Van den Broeck, Ringle.
1848	31	Ringle.
1851	10	Van den Broeck.
1854	14	Capeder.
1855	11	Capeder.
1856	5	Albrecht.
1857	5	Albrecht.
1858	3	Albrecht.
1859	7	Van den Broeck.
1860	3	Van den Broeck.
1861	3	Van den Broeck.

Secular priests had charge of the parish in 1849-1850 (P. Kreusch) and 1852-1853 (Father O'Conner). The parish decreased in size as the years went on as the records indicate. Undoubtedly missions of the vicinity are included in records from 1844-1848.

64. Brunner, op. cit., pp. 115-116.
The church at Abbeyville ceased to exist in 1847 and the people affiliated with St. Martin's Church, Liverpool.

XI. SS. Peter and Paul Church, Chippewa (Doylestown), Wayne County
(1844)

According to Father Brunner's direct description, Chippewa in Wayne county, was about fifteen miles south of Akron. A considerable number of Catholic families lived in the territory. Before the arrival of the Sanguinists they had formed a parish and built a church. But since the priest in charge of this parish could speak only English the Germans were naturally neglected. But to Father Brunner's regret the Sanguinists could visit this place only infrequently, due to the distance and the fact that they were already overburdened with work.⁶⁵

XII. St. Vincent's Church, Akron, Summit County
(1844)

On the road to Randolph, Ohio about midway between it and Liverpool, was the small town of Akron. To this town the Sanguinists were called to instruct the Germans of the parish and hear confessions.⁶⁶ For some time there had been a church and a parish there, with a few German families

65. Ibid., p. 121.

The parish records at SS. Peter and Paul do not begin until 1848. This was a mission and the records were kept at the central mission parish. It is impossible to trace exactly how long the Sanguinists worked here. But from Father Brunner it is known that they did come to this parish to assist the Germans.

66. Ibid., p. 121: "An der Strasse nach Randolph, Ohio ungefaehr in der Mitte zwischen dieser Mission und Liverpool ist die kleine Stadt Akron gelegen...Es wurden dennoch die Priester vom kostb. Blute dahin gerufen, um den deutschen das Wort Gottes zu verkunden und sie Beicht zu hoeren."

attached to it. Some of the Catholics lived in the town and others in the nearby country. An Irish priest had charge of the parish but could not speak German and consequently it was necessary for a German speaking clergyman to visit this parish. Occasionally some of these German people attended church at Randolph and Liverpool.⁶⁷

XIII. St. Theresa's Church, Sheffield, Lorain County (1847-1857)

This parish was founded by the Sanguinists and attended from the Mission Centers of Peru and Thompson. Later when the missionaries were stationed at French Creek in 1851 they came from there to attend this mission. French Creek was only a few miles from the parish church at Sheffield. Among the Precious Blood priests who worked here we find the names of Reverends Jacob Ringele, Matthias Kreusch, Peter Weber, John Van den Broeck, Engelbert Ruf,

67. *Ibid.*, p. 121.

The records at Akron reveal that Father A. Peter Capeder worked at the parish in 1846. Father Jacob Ringele was there for a time in 1850, and again in 1852. They were possibly called upon to assist the German element. The Sanguinists were not in charge.

Anthony Kramer, Nicholas Gales, Amadeus Dambach.⁶⁸

XIV. St. Louis Church, Louisville, Stark County

(1848)

Father Brunner made mention of the fact that the Sanguinists administered to the Germans of this parish, which was about fourteen miles south of Randolph. In his writings on the Randolph parish he mentioned that one of the priests lived here at Louisville for a time.⁶⁹ The records at Louisville show that Father John Van den Broeck baptized here several times in 1848.⁷⁰ In that year he was stationed at Randolph.⁷¹ He most likely had Louisville as one of the eight missions that Father Brunner spoke of in his Randolph description.

XV. St. Mary's Church, Elyria, Lorain County

(1851-1853)

When Father John Van den Broeck was stationed at French Creek he was also charged with the care of the German Catholics at Elyria during the above mentioned years.⁷² This town was but ten miles distant from the central mission parish at French Creek.

68.	Statistical records of St. Theresa's Church, Sheffield:		
Year	Baptisms	Administered by	Revs.
1848	7	Ringele.	
1849	7	Ringele.	
1850	19	M. Kreusch, P. Weber.	
1851	18	P. Weber, Van den Broeck.	
1852	25	Van den Broeck.	
1853	22	Van den Broeck, Ringele.	
1854	19	Ringele, Ruf.	
1855	28	Gales, Ringele, Kramer.	
1856	15	M. Kreusch, Kramer, Ruf.	
1857	18	Kramer, Dambach, Ruf.	

69. Brunner, op. cit., p. 120: "Zuerst wohnte er in Louisville"...

70. Baptismal records of Louisville.

71. Original records at Randolph show this.

72. Houck, op. cit., I. p. 396.

XVI. St. Francis Xavier's Church, Medina, Medina County

(1860-1861)

Father John Van den Broeck, pastor of St. Martin's Church, Liverpool, began to visit the town of Medina in 1860. This town was but nine miles from Liverpool and he sought to care for the small number of Catholic families there at that time. When the Sanguinists left Liverpool in 1861 they likewise gave up this mission.⁷³

This concludes the study of the Peru Mission Center. Certainly it was a busy missionary location, and one that was to stamp indelibly on the pages of history of northwestern Ohio the untiring efforts of the Sanguinists to assist the German Catholics in their work of faith.

It has been difficult to treat this particular Mission Center because it covers such a tremendous territory. It should be pointed out here that the last three missions dealt with in this chapter have been placed in this particular Mission Center because they were attached to mission parishes originally established from Peru or cared for from there.

Once more it should be recalled that many of the missions to the south and west of Peru originally attached to this Center were not taken up in this chapter but assigned, for clarity sake, to the New Riegel and Thompson Mission Centers which are to be the subjects for the next two chapters.

73. Houck, op. cit., p. 518, Vol. I.

Chapter VI

The Mission Center of New Riegel

This Mission Center was established by Father Brunner in 1845 and grew in mission activity through the years. It took in the missions of three counties, Seneca, Wyandot, and Hancock. Besides administering to the spiritual needs of the New Riegel parish itself, the priests at this Mission Center cared for the missions of Tiffin, Liberty, Upper Sandusky, McCutchenville, Crawfordsville, Fostoria, Findlay, Berwick, Big Spring, Kirby, St. Patrick.

I. St. Boniface's Church, New Riegel, Seneca County

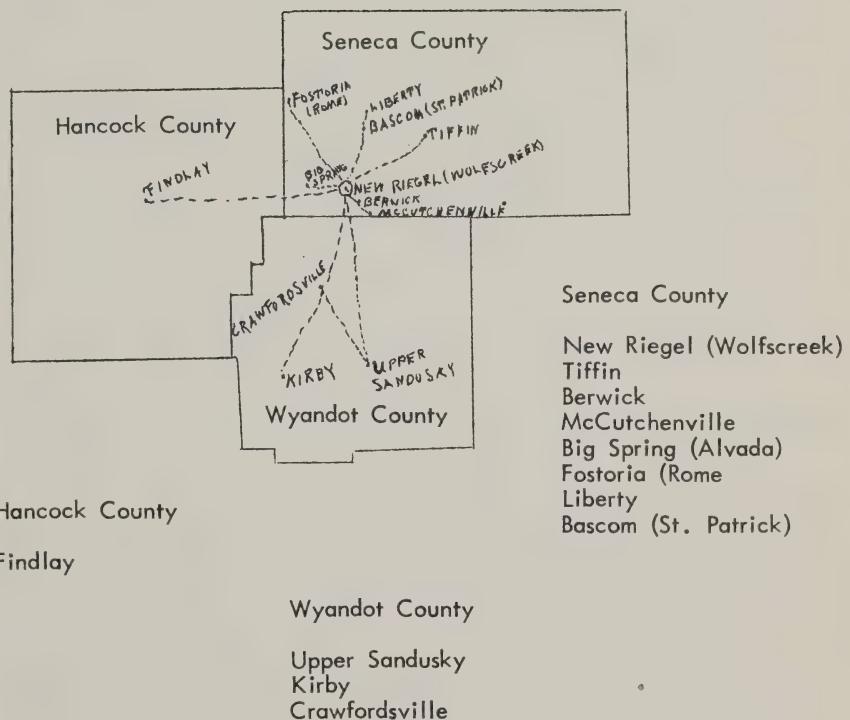
(1844-1870)

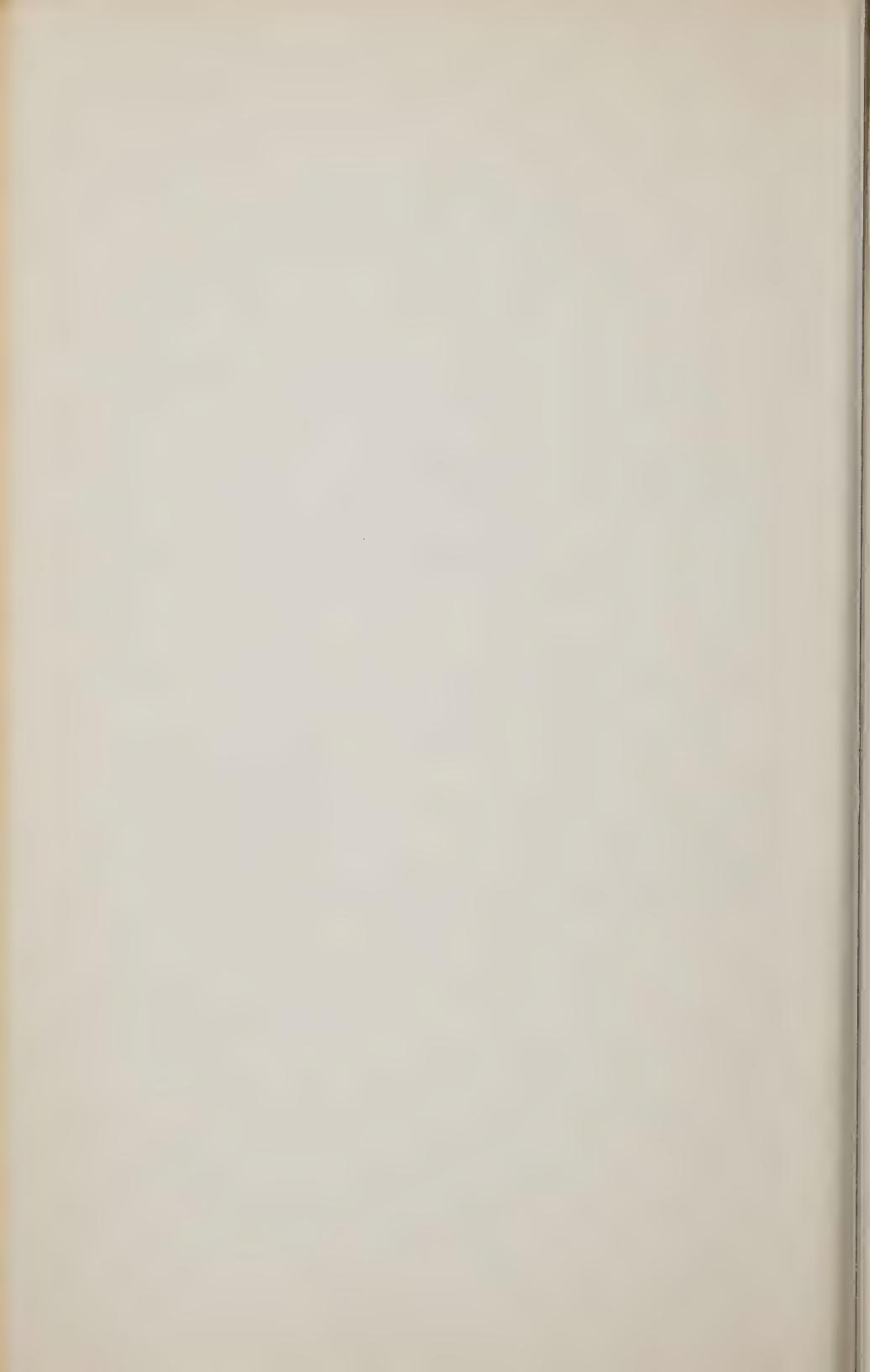
Early History

The town of New Riegel was formerly known as Wolfs Creek. It undoubtedly received the latter name from a brook that flowed through it. The district was rather damp but beautiful and fruitful. Before 1833 the territory was heavy virgin forest.¹

1. Brunner, Priester und Brueder, p. 101

NEW RIEGEL MISSION CENTER





Catholics first settled at Wolfs creek in 1833. The names of the first settlers included Matthias Weisenberger, Anthony Sanders, and John Houck. Shortly afterwards they were joined by Valentine Brosamer of Grafenhausen with his growing boys. They bought four hundred acres of forest. After him came Anthony Schindler of Riegel, Koebel of Grafenhausen, and Misle of Brengarten, each of whom purchased stretches of forest. Within a year thirty-four families had moved into this district.²

The first years proved very difficult. Foodstuffs had to be carried on back from Tiffin. There were no roads, no footpaths, no trails, and so, even in good weather they had to wade through water and marshes, climb over fallen tree trunks. Each time they had to find a new path.³

These good Catholic people missed the consolations of religion which they had enjoyed in their fatherland. They made strenuous effort to have a priest come and visit them. The Redemptorist Father, F. X. Tschenhens, was the first priest to attend to their spiritual wants. He came from Peru, Huron county, for the first time at Easter in 1834. Following this visit he returned occasionally to say Mass and administer to the faithful. These early settlers were eager to build a church. Two of the pioneers, Brosamer and Schindler, donated three acres each and signed the land over to the Bishop.

2. Ibid., p. 101.
3. Ibid., p. 101.

Father Tschenhens encouraged them in their resolve to build a church. He further expressed the desire that they build a church in honor of St. Boniface, the Apostle of Germany.⁴

By 1836 they had a log church and shortly thereafter they built a small log school next to the church so that they might have Catholic education in their midst. From this time on they were visited at long but regular intervals by the Redemptorists from Peru. They were reminded by their pastor, Father Tschenhens, of the teachings St. Boniface had once preached and stressed to his neo-converts. These they should always keep before their eyes and carry into practice with the conviction that St. Boniface would certainly be their powerful protector and intercede for the blessing of Heaven for them. These good people were prepared to carry out the above instruction, but having services so infrequently, they forgot the warning of our Saviour, "The spirit is willing, but the flesh is weak." Their pastor, on one of his last visits to them, delivered a severe sermon to the parish and spoke of the threat that he seriously feared St. Boniface would be their accuser before the throne of God unless, with renewed heart they turned back to God.⁵

The Redemptorists left Peru in 1839 and as a consequence all the missions under their administration now fell to the care of the secular priests.

4. Ibid., p. 102.

5. Ibid., pp. 102-103.

According to Father Rupert the secular clergy were disturbed when the Redemptorists left since it put the whole burden of the Redemptorist missions upon a few secular clergy already overburdened with their own missions. Nevertheless the secular priests who administered to the faithful in this territory tried as best they could to carry on the work of Christ in all the missions.⁶ Fathers McNamee and Machebeuf took care of New Riegel between 1839 and 1841. When the Redemptorists returned in 1841 they again assumed the responsibility of this mission. Father Matthias Alig, C.S.S.R., administered the Parish from Peru until August 1843.⁷

Coming of the Sanguinists

This became one of the first missions of the Sanguinists when they came to the United States and settled in Peru. Father Brunner must have visited this mission early in February of 1844. He wrote a letter to Father Butz on February 9, 1844 telling him of the fact that this mission was forty-five miles from Peru and that the parish of 130 families consisted of Swiss, Alsatians, and immigrants from Baden. When asked by these good people from where the missionaries had come his reply was: "We are priests of the Precious Blood and Heaven is our fatherland. Other than this we know nothing of the world."⁸ Father Brunner administered the sacrament of Baptism here for the first time on

6. Rupert, op. cit., p. 26.

7. Manuscript records at St. Boniface's Church prove this.

8. Letter, Brunner, Peru, Feb. 9, 1844 to Butz, scab 35; in the letter is found the quotation: "Wir sind Priester vom kostbaren Blut und der Himmel ist unser Vaterland. Sonst wissen wir von der Welt nichts."

February 24, 1844.⁹ Since the German parish at Wolfscreek was one of the largest and at the same time one of the most forsaken, the superior of the Sanguinists decided to build a mission house or convent here. With permission of the Bishop, then, a tract of land sixty acres or more was bought with the money remaining from the journey to America, which had been given the Precious Blood priests by the Sisters of Loewenberg.¹⁰ The price paid for the land was five dollars an acre.¹¹ It was good tillable ground near St. Boniface parish plot.¹²

The parish was overjoyed and freely offered every assistance possible to build a chapel and a dwelling for the Sanguinists. Work began on the project in the spring of 1844 under the supervision of the Brothers of the Society. The place was marked out and blessed where the chapel was to stand. Logs were cut from the virgin forest. Two log buildings were erected with the chapel having a story above it for living quarters. All were expecting the Bishop

9. From the baptismal record book in Father Brunner's own hand writing: "Anno 1844 d. 24 Februarii ego baptizavi Agnetum filiam leg. Stephani Becker et Juliano Emlet natam 1 a bris 1843. Patrini erant Joseph Lienhard et Francisca Dekier."

f. M. Salesius Brunner

10. Letter, Brunner, Peru, April 13, 1844 to Wittmer scab 36, gives 60 to 80 acres.

Letter Brunner, Peru, March 15, 1844 to Loewenberg Sisters sha016 gives 80 acres arable land 30 acres of woods.

11. Letter, Brunner, Peru, June 22, 1844 to Butz, scab 36, gives price of land as \$5.00.

12. Brunner, Priester und Brueder, p. 126.

that same summer since he was making his visitation of the entire diocese. The workers put forth every effort to bring the project as far as possible before his arrival. By the end of June the house and chapel were under roof. The inside carpentry work was begun and it was hoped to have at least one room completed before the Bishop arrived. But he came much earlier than anticipated arriving on August 15. The Bishop insisted upon staying in the mission house. There were as yet no floor, no doors, no windows. Boards were laid over the beams, the windows and doors were covered with cloth and a bed was set up in the room. The humble Bishop Purcell deigned to accept this poor habitation and bore all these inconveniences in order to encourage the people in the good work begun. He wanted to show them how desirable and pleasing it was to him that a spiritual community had settled in his diocese.¹³

The "Catholic Telegraph" carried the following description of the Bishop's visit:

On the Feast of the Assumption, we were met some distance from the parish church of St. Boniface, Seneca county, Ohio, by the entire congregation, led by their faithful pastor, the Very Reverend M. F. S. Brunner and the Reverends Messrs. Kreusch, and Kohler. They came with dais and sacred banners, amid the zealous chanters, singing the praises of God in Latin. We were surprised and delighted at the number and appearance of the youths, as well as to note the increased membership of the congregation under these priests. There were seventy-eight in the class to be confirmed.

The Congregation of Religious temporarily located at St. Alphonse's has built there an oratory much larger than the small

13. Ibid., pp. 126-127.

parish church. They erected also a convent and a school to be occupied by Religious ladies of the same order, who are devoted to prayer and instruction of young girls. A professed Religious and two novices have already arrived from Europe for this purpose.

Brothers of the Society with the aid of the Catholics of the territory erected the buildings without the expenditure of a single cent for labor or materials.¹⁴

As the account of the Bishop mentioned, the house planned for the Precious Blood Fathers was instead turned over to the Sisters.¹⁵ The headquarters for the priests, then remained for a time at St. Alphonse's.¹⁶

It is quite evident that some priests were stationed at the Mission Center from 1845. This is clear from the mission parishes that were administered from here and from the baptismal records of the Mission Center.¹⁷ Under the fostering vigilance of the Sanguinists this parish flourished and steadily grew. In 1845 it numbered 150 families. The log church had become much too small and hence Father Brunner and his people resolved to build a larger one of brick. It was begun in 1848 and finished in 1849. Bishop Rappe dedicated it in the summer of that year. The church measured forty-five feet in width and one hundred feet in length and cost about six thousand dollars.¹⁸

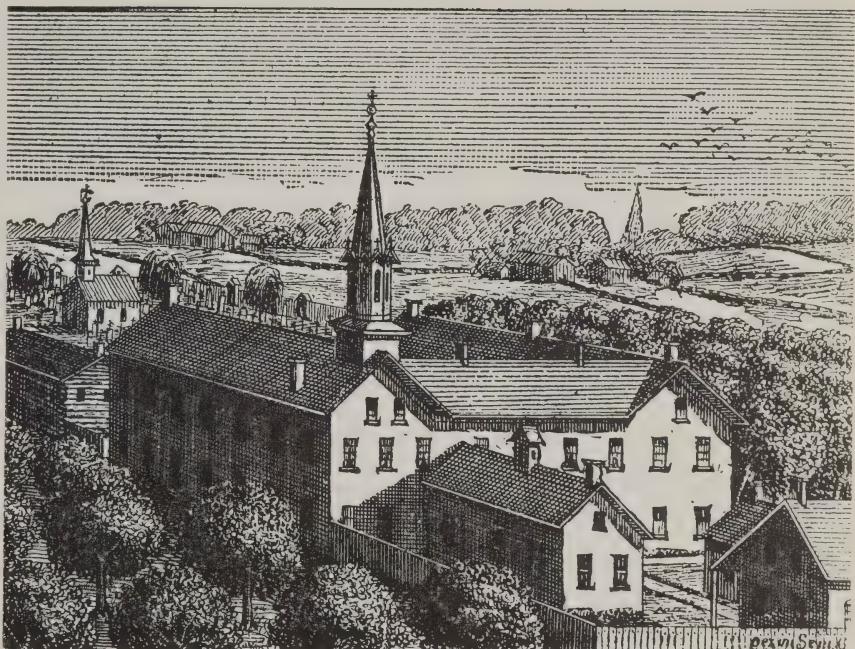
14. Catholic Telegraph, XIII, p. 278, August 31, 1844.

15. A separate chapter will be given later in this work to the labors of the Sisters.

16. Leben und Wirken, p. 119.

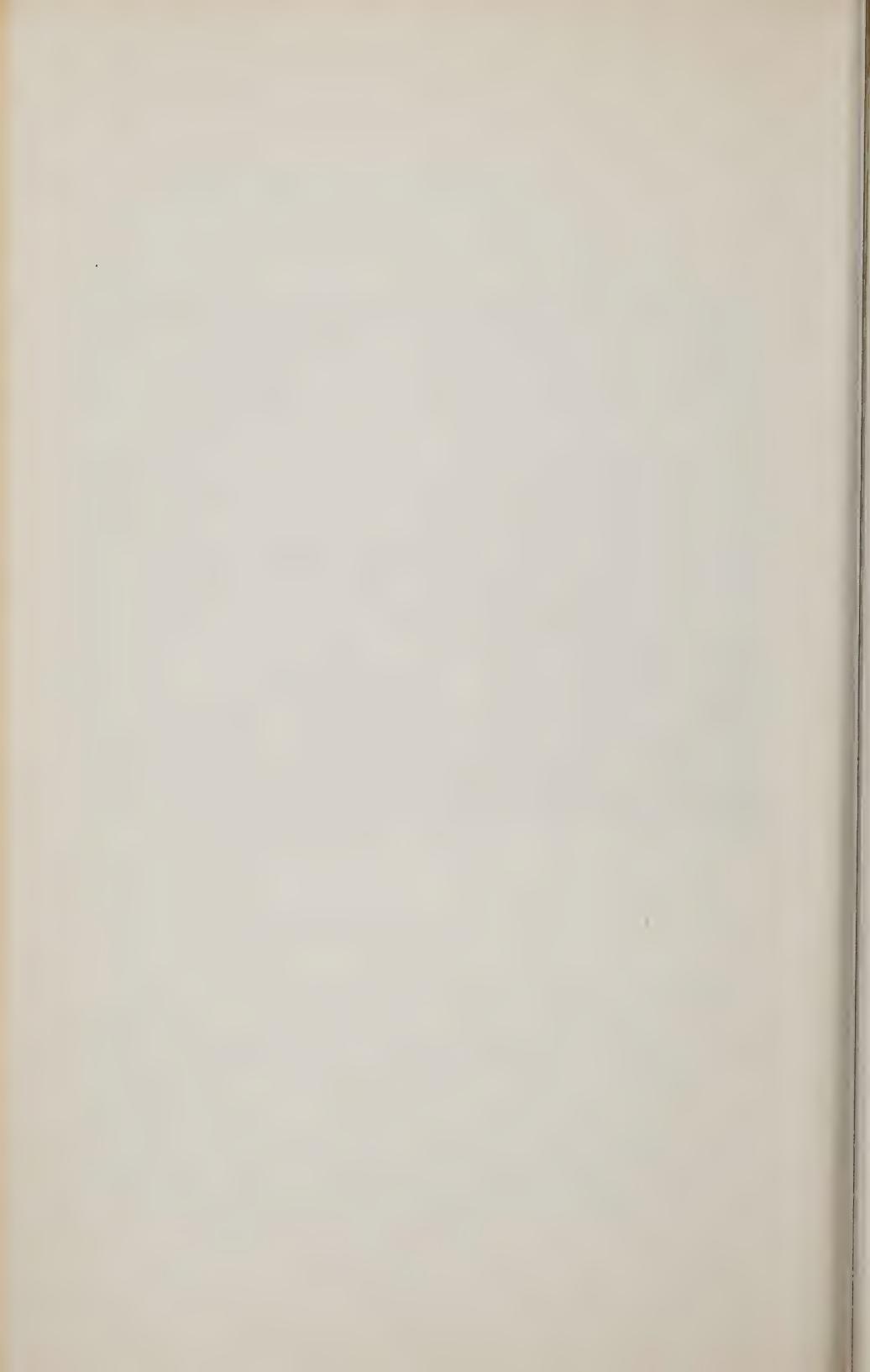
17. This was one of the larger mission centers. No Mission Center under Sanguinist care ever reached one hundred baptisms in a single year other than this one. In 1850 over a hundred baptisms were recorded.

18. History of St. Boniface Parish, manuscript, at New Riegel. (n.d.)



Old and New Convent at New Riegel, Ohio.

Log Building at Extreme Left Was the Original Convent Built in 1844.



In 1856 a brick school house was built to replace the outworn log school. Jacob Schiffer was the teacher at the time. Attention was also directed towards beautifying the cemetery. A mortuary chapel and fourteen chapels for stations were erected.¹⁹ Two parishes were directly formed from the territory of this parish, Berwick in 1856 and Big Spring in 1858.

19. History of St. Boniface Parish, manuscript, at New Riegel, (n.d.) One of the old account books also shows that Jacob Schiffer was paid for his work in the school.

Statistics taken from the original records:

Year	Baptisms	Administered by Revs.
1844	31	Brunner.
1845	60	Brunner.
1846	63	Brunner, Meier, Ringle.
1847	59	Brunner, Wittmer, M. Kreusch.
1848	96	Brunner, Herbstritt, Obermueller, Ruf, Kunkler.
1849	82	Meier, Obermueller, Ruf, Capeder, M. Kreusch.
1850	108	Herbstritt, Ruf.
1851	80	Brunner, Ruf, Herbstritt.
1852	93	Ruf, Meier.
1853	55	Meier, Ruf, M. Kreusch.
1854	97	Hennebery, Homburger, Falk Reichert, Dambach, Van den Broeck, Gales.
1855	100	Reichert, Van den Broeck, Dambach, Kramer.
1856	88	Kramer, Austermann.
1857	70	Reichert, Austermann, Schelbert, Capeder, Gales.
1858	80	Reichert, Ringle, Gales.
1859	66	Reichert, Gales, Glueck.
1860	50	Reichert, Glueck.
1861	57	Reichert, Glueck, Ganther, Kramer, Ruf. Van den Broeck, Hennebery.
1862	54	Kramer, Ruf, Hennebery, M. Kreusch, Laux, Herbstritt.
1863	51	Kramer, M. Kreusch.
1864	33	Kramer, Schelbert, M. Kreusch, Herbstritt.
1865	47	Herbstritt, Frensch, Griessmeier, Laux, Rist.
1866	40	Drees, Frensch, Griessmeier, Laux, Rist.
1867	33	Griesmeyer, Laux, Rist.
1868	34	Ruf, Gales, Griessmeyer, Laux, Rist.
1869	28	Laux, Ruf, Gales, Rist, Schedler, Reichert, Marte.
1870	35	Laux, Schedler, Marte, Biernbaum.

What are some of the important conclusions that might be drawn from the study of this mission and its records?

First, it was one of the few mission centers that the Sanguinists had during the entire period under study. It was, strictly speaking, one of the best examples of a parish which served so many missions in so far as studying the Sanguinists method of operation.

Second, after the two parishes of Berwick and Big Spring were formed from this mother parish, St. Boniface attained a certain stability from the year 1860. The record of baptisms remained more or less the same from one year to another. This would lead somewhat to the conclusion that there were fewer missions directly attached to this parish. The missionaries during all this time lived at the Mission Center while they attended nearby missions, even after the missions were operating on an independent basis.

Third, the reason accounting for so many baptisms recorded in the years up to 1860 was due to the fact that in many missions no records were kept at the mission itself but the records were filed in the Mission Center's record book. It is difficult to determine a definite policy in the matter. It would seem that where the mission was quite large at the very beginning the missionaries

Statistical Records cont.

The only other statistical records to be found for the period under study were a few on deaths and marriages:

Deaths 1849--16	Marriages 1850--26
1850--10	1851--16
1851--15	1852--10
	1853--18
	1854--18

immediately started a separate record book for that mission and preserved it at the Mission Center. For example the mission of New Washington from its inception had a baptismal book of its own, whereas Crawfordsville in the early years had its baptisms recorded on the main records at New Riegel.²⁰

Fourth, in looking over the records a person might wonder why they were not kept in strict chronological order. The reason was some of the missionaries had difficulty at times in returning from a long mission tour and they would enter their records when they returned. Meanwhile, the parish records at the Center had been kept from week to week. It was not unusual in this research to find a group of records three and four months out of chronological order.

Fifth, it is difficult to explain why the Sanguinists never recorded the name of the mission parish with a record when it was outside the New Riegel parish itself. It may be due to the fact that parish lines were non-existent at that time. Then again if the baptism took place in a private home and at a distance from a church, the question could not be settled where or in what parish the home belonged.

20. The record book of Crawfordsville makes mention that the earlier records are at New Riegel.

Sixth, the missionaries were very careful in preserving a record of all baptisms, but death and marriage records were kept less carefully or if they were kept they have in the greater number of parishes been lost through the years. The only death records that could be found at New Riegel are quoted in the statistics. The records that were found are significant in so far as the records for 1849 showed that the cholera scourge did not strike this town as it did the mission at Minster which had over 200 deaths that year. The marriage records for 1850 prove that these records were a grouping of many missions because the average record of marriages in a parish as accurately as can be determined was four or five a year.

Seventh, the large number of priests' names that appear on the records prove that this Mission Center needed a great deal of assistance to properly care for its many missions. It will be noted also the constant change of priests from year to year which was in accordance with Father Brunner's policy.

The following missions will be considered in the chronological order in which they were administered from the New Riegel Mission Center: Tiffin, Liberty, Upper Sandusky, McCutchenville, Fostoria, Findlay, Crawfordsville, Berwick, Big Spring, Kirby, St. Patrick.

II. St. Joseph's Church, Tiffin, Seneca County (1844-1851)

Delegates were sent from Tiffin to St. Alphonse's already in February of 1844 and requested that a priest visit them as often as possible and conduct

divine services for them.²¹ The Tiffin delegates were given the assurance that they would be visited on one Sunday each month or at least every six weeks.

For two years the priests from St. Alphonse's ministered to the Germans at Tiffin. It was a distance of thirty-five miles from Peru and often days and nights were spent in answering sick calls.²² During this time services were held in the English Church of St. Mary's.²³ Although both the German and English speaking people had built this church, nevertheless, it was regarded as the English church and there naturally arose misunderstandings. To avoid future difficulties the German Catholics decided to build their own church. With the permission of Bishop Purcell they purchased an ideal location in the town for the church.²⁴

In a letter of April 16, 1845 Bishop Purcell warned Father Brunner that the cornerstone of the new church must not be laid until a clear title to the property had been obtained and transferred to him.²⁵ Once work had begun on the new church it must have progressed at a rapid pace. The following appeared in the "Catholic Telegraph":

21. Brunner, Priester und Brüder, p. 99 .."auch von Tiffin kam ein Botschaft nach St. Alphonse..."
As proven already Father Brunner baptized at New Riegel in February 1844 and he had come to Tiffin before he went to New Riegel.
Delegates were sent from New Riegel to Tiffin to ask Father Brunner for help when he was there one Sunday.
22. Ibid., p. 99.
23. Ibid., p. 99. Father Brunner entered one baptism at St. Mary's Church, Tiffin on August 18, 1844.
24. Ibid., pp. 99-100. "Mit der Erlaubnis des Bischofs kauften sie einen sehr schönen gelegenen Platz oben in der Stadt..."
25. Letter, Purcell, Cincinnati, April 16, 1845 to Brunner scab 38.

Tiffin, Seneca Co., Ohio...We are pleased to learn that the new German church of St. Joseph's, a large and handsome brick building, in this town is to be dedicated on the fourth Sunday of August. The ceremony will be performed by the Rev. F. S. Brunner, Superior of the Community of the Most Precious Blood, with the permission of the Bishop." 26

As Father Brunner pointed out in his writings there were between forty and fifty Catholic families that belonged to St. Joseph's when it was organized.²⁷ Following the completion of the church, a school was built and at their own expense they hired a German teacher to educate and instruct their children in the Catholic faith.²⁸ Two societies were formed in the parish. The women composed the Blessed Virgin's Sodality and their objective was the ornamentation and upkeep of the alter, towards which each member contributed six cents per month. The men constituted the St. Joseph's Sodality, each member of which contributed twelve cents each month for the poor, widows and orphans.²⁹

The first two years, the German Catholics were administered to from Peru as mentioned before. That would be the years, 1844 and 1845. From the

26. Catholic Telegraph, XVI, August 14, 1845, p. 254.

27. Brunner, op. cit., p. 99.

28. Ibid., p. 100..."Nahe bei der Kirche erbauten sie auch eine Schulhaeuschen und hielten auf ihre eingener Kosten einen deutschen Lehrer um ihre Kinder in dem Katholischen Glauben unterrichten und erziehen lassen zu koennen..."

29. Ibid., p. 101.

beginning of 1846 to the middle of 1851 this mission was administered alternately from New Riegel and Thompson. The parish must have progressed as any other parish in its day. In March of 1847 Father Brunner wrote a letter to St. Joseph's Parish, Tiffin, suggesting that a meeting be called to discuss ways and means of liquidating the debts that remained from building the church. He commended the people for their effort in the past and assured them that the Bishop was well pleased. Everyone was expected to do his share to get the debt paid, each according to his ability.³⁰

In January 1848 Bishop Rappe paid his first visit to Tiffin. The account of his visit was given in the following description:

On the 22nd of January the Bishop arrived in Tiffin, where he gave a retreat of eight days assisted by the Revs. Machebeuf, Carabin, Howard. Father Brunner gave a retreat at the same time to the German congregation. The success of their pious labors was exceedingly gratifying for, notwithstanding the inclemency of the weather, and the bad conditions of the roads, the church was full at every service. The communicants were very numerous and two hundred persons took the total abstinence pledge...On the 2nd of the month he held ordination in the English church, and conferred the tonsure and minor orders on Messrs. Maximilian Homburger, Andreas Herbstritt, Andrew Kunkler, and Engelbert Ruf. All are of the Precious Blood Society...On the 27th these gentlemen received sub-deaconate in the church of Wolfs Creek and 29th, Deaconship in the German church at Tiffin. On the 23rd of February they are to receive priesthood.³¹

30. Letter, Brunner, March 13, 1847 to Tiffin Parish, scab 43.
31. Catholic Telegraph, XVII, Feb. 10, 1848. Diocese of Cleveland.

It is interesting to note the different places where the Bishop conferred the various orders. Undoubtedly one of the reasons was to give the people of that vicinity or parish an opportunity to see the ordinations. It would have been impossible to have crowded the people into one small church. Then again, there was the matter of traveling from one place to another. It was easier for a small group to go from place to place rather than have an entire congregation traveling.

It would be difficult to say with certainty who was in charge of the parish as pastor besides Father Brunner.³² Since the parish was administered both from New Riegel and Thompson on an alternate basis there was the problem of administration. It would seem that Father Obermueller was here the most after Father Brunner had given up the pastorship of the parish. The Sanguinists relinquished this parish in June of 1851. They had labored hard to build a flourishing congregation and to instill in its members the teachings of Christ. To this end they did succeed. When the secular priests took over, they found a well established parish, with school and various societies to aid in the development of parochial life.

32. The following data is taken from the original records:

Year	Baptisms	Administered by Revs.
1845	11	Brunner.
1846	19	Brunner.
1847	34	Brunner, Wittmer, M. Kreusch, Ringele.
1848	24	Meier, Homburger, Brunner, Obermueller.
1849	36	Obermueller, Capeder, Wittmer, M. Kreusch.
1850	52	Obermueller, Van den Broeck, Ruf, Albrecht.
1851	15	M. Kreusch, Van den Broeck. (till June 1851)

The above baptismal statistics may not have been baptisms from this parish alone because Father Brunner began the record book with this inscription: "Catalogus liberorum Baptizatorum in oppidulo Tiffin et aliis missionibus subjectis, 1845."

III. St. Andrew's Church, Liberty, Seneca County

(1845-1853) (1862-1869)

This mission was about ten miles from Wolfs Creek. It was originally settled in the year 1833. The first priest to visit the settlers was Father Tschenhens in 1834 when he was stationed at Peru. He said Mass, as was customary in those pioneer days before a church was erected, in one of the log cabins of the settlers. The settlement at Liberty grew slowly with most of the new families coming from Bavaria. When the Precious Blood Fathers took over the mission in 1845 the little community numbered thirteen Catholic families. It was decided in 1845 to build a frame church which was completed in 1846 and dedicated to St. Andrew the Apostle.³³ The Sanguinists administered this parish for a period of eight years until 1853. They were reassigned this mission in 1862 and were in charge till 1869.³⁴

33. Houck, op. cit., I. p. 479.

34. The following is taken from records preserved in the archives at Bascom, Ohio:

Year	Baptisms	Administered by Revs.
1850	8	Obermueller, Ruf.
1851	5	Ruf, Feger.
1852	8	Ruf, M. Kreusch, Meier.
1853	9	Ruf.
1862	7	Drees.
1863	11	Drees.
1864	14	Drees, Frensch.
1865	15	Drees, Frensch.
1866	15	Drees, French.
1867	22	Rist, Laux.
1868	15	Drees, Rist.
1869	10	Rist, Marte.

The records prior to 1850 were kept at the Mission Center of New Riegel. This was always a relatively small mission and was administered directly from New Riegel the entire time it was in the hands of the Sanguinists.

IV. St. Peter's Church, Upper Sandusky, Wyandot County
(1847-1865)

"The Indian Villiage", as it was known in its early days, is rich in historical background. The Wyandotte tribe of Indians have left their landmarks on this county and city. This was the last land to be bought from the Indians in Ohio. The reservations of the Wyandotte tribe which forms the present city of Upper Sandusky, was bought by the United States government in 1843 and the Indians were moved to the far west. The county was formed in 1845 and the city was chosen as the county seat.³⁵

In 1847 Father Peter Capeder came to visit the few Catholic families in the town. Of the next ten years nothing can be found to indicate the progress of the parish. Undoubtedly the Sanguinists continued to administer to the needs of the settlers from New Riegel. In 1857 about twelve families banded together to build a church under the guidance of Father Nicholas Gales.³⁶ The records indicate that from 1860 Father Hennebery did a great deal of work in this parish and in the Kirby mission nearby. In August of 1865 this mission was given to the secular clergy.³⁷

35. Howe, *op. cit.*, II, pp. 885-890.

36. Fish, *History of Seneca and Wyandot Counties*, manuscript, Carey, (n.d.).

37. The following are taken from original records:

Year	Baptisms	Administered by Revs.
1860	16	Glueck.
1861	24	Hennebery, Ruf.
1862	22	Hennebery, Ruf, M. Kreusch.
1863	38	Hennebery, M. Kreusch, Laux.
1864	27	Hennebery, Kreusch, Drees.
1865	28	Drees, M. Kreusch.

The records prior to 1860 were kept at New Riegel. Records indicate that this was a rather large mission.

V. Church of the Visitation, McCutchenville, Wyandot County

(1847-1870)

This mission was located six miles southeast of New Riegel and had a rather tragic history. Originally it was attached to Tiffin, St. Mary's. The people of this parish must have been a hard working set of pioneers. This can be gathered from an account appearing in the "Catholic Telegraph":

The Church of McCutchenville, a neat, frame edifice, wanting but a fraction of the dimensions of the church at Tiffin, was dedicated to God, June 26, under the title of the Visitation. In few places of this, or, as it is believed, of any other diocese, has more been done by a few families than has been accomplished here towards the building and decoration of a church. 38

In 1847 the Sanguinist Fathers from New Riegel were assigned this mission. The mission was hard pressed much of its time by bigoted Protestant villagers. After Father Hennebery, who had charge from 1860 to 1864, left this parish it gradually dwindled in size and the faith of the people grew lukewarm. The church burned in 1871 and was never rebuilt. All that remains to this day as mute evidence of its past history is the cemetery begun in 1854. 39

38. Catholic Telegraph, July 17, 1841.

39. Fish, op. cit., p. 48. There are also to be found in this book two typewritten pages of the history of this parish. They give a detailed account of the parish and the spirit of Catholicity. In research a letter was found indicating that already in May of 1844 the Sanguinists were called upon to answer sick calls to this parish. Cf letter, Brunner, Peru, to Purcell, May 7, 1844, ndc.

VI. St. Wendelin's Church, Rome (Fostoria), Seneca County
 (1847-1859)

The village of Rome, later called Fostoria, was originally settled by Germans in 1843. Father McNamee took care of their spiritual needs as an assignment from Tiffin. In 1847 this mission, some nine miles from New Riegel, was attached to the Sanguinist Mission Center.⁴⁰

Rev. Francis Obermueller, who had charge of several missions in this section, administered to the faithful of this mission from 1847 to 1850. Throughout the next nine years Father Nicholas Gales in greater measure had charge of this parish. For the first few years until 1851 Mass was said in the home of Nicholas Portz. Charles W. Foster donated to the Catholics one acre of land upon which to build a church. Although the first church was begun in 1849 it was not completed until 1851 because of the poverty of the people. Father Nicholas Gales took over the responsibility of completing the church and when completed it was dedicated to St. Wendelin.⁴¹

40. Kleekamp, History of St. Wendelin's Parish, manuscript, 1899, Fostoria.
 41. Ibid., (n. p.).

The following statistics taken from original records:

Year	Baptisms	Administered by Revs.
1850	10	Herbstritt, Ruf.
1851	3	Gales, Ruf.
1852	4	M. Kreusch, Ruf.
1853	2	Gales, Hennebery.
1854	4	Rist, Reichert.
1855		none recorded
1856	7	Austermann, Kramer, Schuele, Capeder.
1857	6	Gales.
1858	10	Gales.
1859	7	Gales (last recorded baptism, June 3, 1859).

VII. St. Michael's Church, Findlay, Hancock County
(1847-1850)

This mission station was a small one in its earlier days. This can be verified from these lines in the Archdiocesan paper written in 1869:

Findlay is a brisk little place of about 4,500 inhabitants, among whom are about two hundred Catholics, mostly Germans, with the exception of about ten Irish and French families. Eighteen or twenty years ago it contained five or six families, attending Mass in a small room of a private dwelling, the priest saying Mass on a common table or stand. 42

With the small number of families it must have been difficult for these few pioneers to struggle along. It was the only mission in Hancock county and even though twenty miles distant, the Sanguinists gave vigilant care to it. The early records prior to 1850 were kept at New Riegel. The first baptismal record at Findlay, in Father Peter Capeder's own hand writing, is one of August 4, 1850. He baptized there four times after that date. It would seem that they gave up the mission at the end of 1850. However, they must have returned to help Father Molon, a secular priest from Tiffin, in 1851. Father M. Kreusch administered baptism here in January of 1851 and Father Capeder in October of the same year. 43

42. Catholic Telegraph, February 10, 1869.
43. Records at St. Michael's Church, Findlay, Ohio.
Houck, op. cit., I, p. 401.

VIII. St. Joseph's Church, Crawfordsville, Wyandot County

(1849-1870)

The year 1849 marked the beginning of the mission of St. Joseph's, Crawfordsville.⁴⁴ It was located about twelve miles south of the Mission Center of New Riegel. In the above mentioned year Father F. X. Obermueller came to minister to the few scattered families in this area. The settlers built a log church twenty by twenty-six feet in 1849. Among the original members of the parish were John Shumaker, John Best, Christian Brooks, Matthew Hunt Anton Eberle, Andrew Felter, John Slumpf, Peter Pauly, and their families. A number of families emigrated from Germany as time went on to increase the membership of the parish.⁴⁵

Mass was said here at first but once a month. The first mission given at Crawfordsville was by the Sanguinists in 1850. In 1859 a new church was built on an entirely different location from the old log church. Father Nicholas Gales, who gained quite a reputation as a church builder, had charge of building this edifice. It was constructed on land donated by Mr. Peter Pauly about a mile from the log church, and cost about one thousand dollars.⁴⁶

Father Fish in his account of the parish gives some interesting data. He related that Father Engelbert Ruf, who had charge of the Mission Center at

44. The town is now called Crawford, but the baptismal records give the name of Crawfordsville, Salem Twp.

45. Fish, Census Book & Family Records of St. Joseph's Parish, Salem Twp., Wyandot County, Ohio 1918, manuscript, in the parish archives at Carey, Ohio.

46. Fish, ibid., (n. p.).

New Riegel in the early fifties, was recalled as the one who would walk over from New Riegel on the afternoon before, and staying overnight at Peter Pauly's would hold services the next day and walk back to New Riegel. Father Matthias Kreusch, who was noted for his long sermons, would wake up his congregation by tinkling a little bell.⁴⁷

Records would indicate that the parish reached its peak of development between the years 1860 to 1864. In 1856 the new parish at Berwick took a number of families from this parish, and the year 1868 saw the formation of a new parish at Carey from part of this territory.⁴⁸

47. Fish, *ibid.*, (n. p.).

48. The following statistics are taken from the parish records now kept at the Seminary in Carey, Ohio:

Year	Baptisms	Administered by Revs.
1854	7	Reichert, Dambach, Gales.
1855	8	Dambach, Gales.
1856	10	Austermann, Van den Broeck, Schuele.
1857	11	Gales, Austermann.
1858	8	Gales.
1859	6	Gales, Glueck.
1860	14	Glueck.
1861	21	Hennebery.
1862	19	Hennebery.
1863	20	M. Kreusch.
1864	22	Frensch, Laux, M. Kreusch.
1865	8	M. Kreusch, Frensch.
1866	7	Frensch, Laux.
1867	13	Laux.
1868	9	Gales, Rist.
1869	11	Rist, Gales, Schedler.
1870	11	Birnbaum, Schedler.

The records prior to 1854 are kept at the Mission Center of New Riegel. The parish records make explicit mention of that fact.

IX. St. Nicholas Church, Berwick, Seneca County

(1856) (1862-1863)

As so often happened in those early pioneer days when two nationalities were in one parish and one became strong enough to break away from the mother parish, it would do so in order to be ministered to according to the customs of its own tongue. This was the case when in 1856 the French speaking members of the German parish at New Riegel were given permission to form a separate congregation at a settlement near the Berwick railway station not more than two miles from the Mission Center. The Sanguinists Fathers organized the parish and said Mass in a private home during that year. Father Molon, a French priest, was appointed first resident pastor.⁴⁹

The Sanguinists were called upon again in April 1862 to assume responsibility of the parish. They continued to care for it until November of 1863. During that time these priests worked at St. Nicholas' Church, Revs. Alphonse Laux, Matthias Kreusch, Engelbert Ruf, Patrick Hennebery, Anton Kramer.⁵⁰

49. Fish, History of Seneca and Wyandot Counties, manuscript, Carey, (n. p.); Houck, op. cit., I, p. 321.
It should be noted here that many of the Sanguinists spoke French, especially those who were natives of Switzerland. Consequently they could easily care for a French parish.

50. According to the parish records now kept at the Seminary at Carey, Ohio, the Sanguinists baptized 31 persons at Berwick in 1862 and 18 in 1863. This would indicate that this was not too small a mission in those years.

X. St. Peter's Church, Big Spring (Alvada), Seneca County

(1858-1870)

Once again another parish was formed from the mother parish of New Riegel. In October of 1858 Bishop Rappe gave permission to a group of families living in the vicinity of Big Spring to build a church there. The distance from this new mission to New Riegel was only two miles. Father Erhard Glueck was appointed first pastor. He immediately began the construction of a church on a plot of ground donated by a parishioner, Mr. Frederick Nye. Bishop Rappe dedicated the church to St. Peter the Apostle in November of 1859. Between the years 1858 and 1866 services were held once or twice each month and from 1866 to 1870 every Sunday. Records of this place were quite interesting and complete.⁵¹

51. One of the few places where confirmation records were found. They indicate how frequently the Bishop confirmed.

1861 Bishop Rappe confirmed 3 boys, 7 girls.

1862 " " " 7 " , 9 girls.

1865 " " " 6 " , 4 " :

1867 " " " 10 " , 5 " :

Record of marriages:

1860--1; 1861--2; 1862--1; 1863--1; 1864--1; 1865--5;

1866--2; 1867--1; 1868--1; 1869--1; 1870--3.

Record of baptisms:

Year	Baptisms	Administered by Revs.
1860	9	Glueck.

1861	3	Henneberry, Ruf.
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1862	18	M. Kreusch.
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1863	9	M. Kreusch.
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1864	14	Frensch.
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1865	9	Volm (not a Sanguinist).
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1866	15	Rist.
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1867	13	Gales.
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1868	5	Rist.
------	---	-------

1869	7	Gales.
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1870	9	Marte.
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XI. St. Mary's Church, Kirby, Wyandot County

(1860-1865)

Father Patrick Hennebery, the "Irish Sanguinist", was the first priest to minister to the Catholic families in this territory. He started the parish and worked here for four years. The first three years, Mass was said in a private home. Then a vacant store became the temporary place of worship.

In March of 1864 Mr. George Grees, a well disposed Protestant, donated to the parish six lots, on condition that a church be started within one year on the plot of ground donated. So in the summer of that year Father Hennebery began the erection of a church which was to be 35 x 50 feet. The church was not completed until the end of 1865 after the Sanguinists had given up the mission.⁵²

XII. St. Patrick's Church, St. Patrick's (Bascom), Seneca County

(1863-1870)

About seven miles from New Riegel a new mission was started by Father Patrick Hennebery in 1863. He did so at the request of Bishop Rappe. Prior to this time the Irish of the territory went to St. Mary's, Tiffin and the Germans to St. Boniface's, New Riegel. Since they were quite some distance from both

52. Fish, History of Seneca and Wyandot Counties, p. 49; Houck, op. cit., I, p. 469.

The parish records at St. Mary's, Kirby do not begin until after 1865. The records prior to that time were kept at the New Riegel Mission Center.

churches they decided to build a church. John Whalen donated land on which to build a church, as well as sufficient ground for a cemetery next to the church.

Father Hennebery worked hard for the cause of this parish. He took up a subscription in which sufficient funds were obtained to build a plain brick church, 40 by 60 feet. Father Hennebery was moved to a different Mission Center in 1865. From that time on till 1870 it was administered by various Sanguinists from New Riegel.⁵³

53. Houck, op. cit., I, p. 597. This work just cited claims that Father Hennebery labored in this parish until 1870 but that was impossible. From 1865 to 1870 he was working out of the Minster Mission Center establishing parishes in that area.

It is unfortunate that the early records of this parish were destroyed by fire. It is debatable as to whether this mission was ever very large since it was close to St. Andrew's Church, Liberty.

Chapter VII

Thompson Mission Center

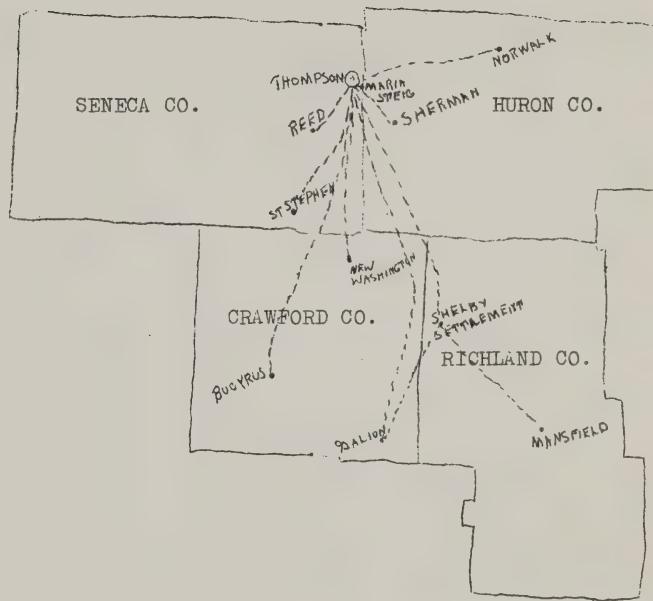
Thompson was made a Mission Center in 1845. It was looked upon as the midway point between Peru and New Riegel. This Mission Center took care of the missions in Huron, Seneca, Crawford, and Richland counties. After the Mission Center of Peru was closed in 1847 all the missions affiliated with it were transferred to this Mission Center. These latter missions were discussed in Chapter V and will not be considered here. Interest will be centered in the study of the following missions: Thompson, Richland (Shelby Settlement), New Washington, St. Stephen's, Sherman (Bismark), Bucyrus, Galion, and Reed.

I. St. Michael's Church, Thompson, Seneca County

(1844-1870)

With the influx of German immigration to our country, a group of immigrants found their way to the territory around Thompson. By 1834 there were fourteen families who had settled there. The Redemptorist Father Tschenhens, stationed at Peru, was the first priest to visit these people. He continued to attend to their spiritual needs until 1839. In 1840 Father Henry Juncker came

THOMPSON MISSION CENTER



Seneca County

Thompson
Maria Steig
Reed
St. Stephen

Huron County

Sherman
Norwalk

Crawford County

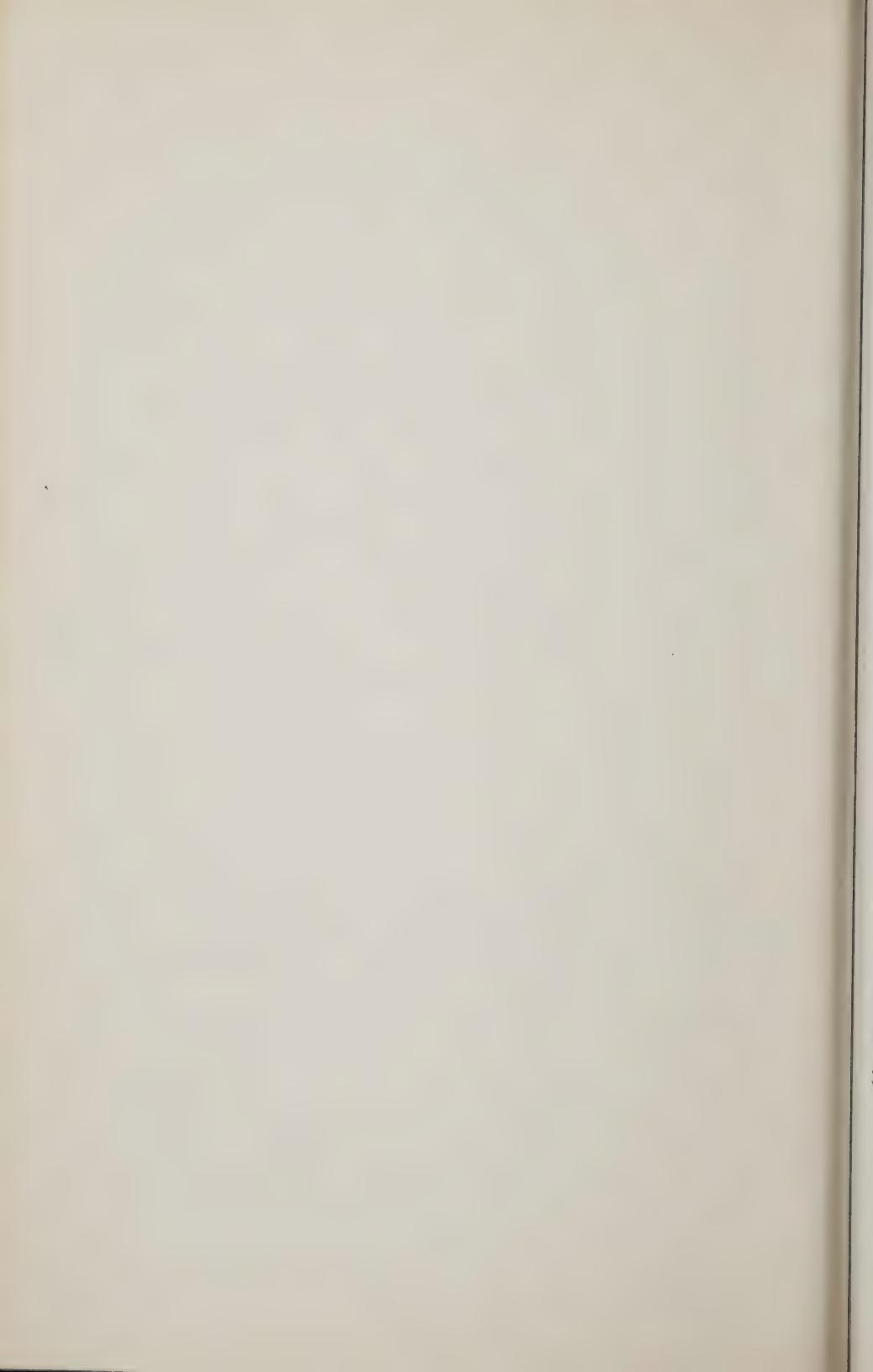
Bucyrus
New Washington
Galion

Richland County

Shelby Settlement

Sherman
Norwalk

Mansfield



all the way from Canton, Ohio several times that year to visit them. From 1841 to 1843 they were again cared for by the Redemptorists from Peru. After they left in the later months of 1843 and until Father Brunner came in January of 1844, Father Machebeuf came occasionally to help these struggling pioneers.¹

In 1839 the people erected a log church, which was dedicated by Bishop Purcell to the honor of St. Michael. Prior to this time Mass was said in the home of John Glasner, a pioneer of the settlement and the parish.²

St. Michael's parish was one of the first to seek the spiritual help of the Sanguinists. Father Brunner in his own way has given a description of this mission. It was neither a town nor a village, but a settlement where a number of farmers had located. Some were German, others English, the majority Protestant, but some were Catholic. The place was about fifteen miles from Peru, covering a territory two or three hours journey in diameter.³

There were about fifty families in the parish. The people must have been a noble class of souls. It was one parish that was usually praised by the

1. Brunner, Priester und Brueder, p. 96, sha. Father Brunner's description of this mission is complete in this work.
2. Ibid., p. 96. Father Brunner always spelled Thompson without the "h" and "p", "Tomson".
3. Ibid., p. 96, "Dies war weder ein Dorf noch ein Staedchen, sondern ein Settlement... Der Platz ist 15 Meilen westlich von St. Alphonse entfernt und hat ungefaehr 2-3 Stunden in Durchmessen..."

Superior of the Sanguinists in his writings. These good people were interested in the service of God, the reception of the sacraments, and anything pertaining to parish life.⁴ High praise was paid to Mr. Glanser who reserved a special room in his house for the priest whenever he came to visit or perform his general duties. The Bishop likewise partook of his generous hospitality. Tribute was paid Messrs. Gerhardstein and Westrich, who worked for the maintence of good order and especially kept a watchful eye upon the youth of the parish.⁵

A convent was established here as early as 1845 called Mary of the Angels, which shall be treated later in a separate chapter. Father Brunner had determined upon making Thompson a Mission Center that same year. The distance between Peru and New Riegel was too great to be covered in one day. To solve the problem the decision was reached to build a mission house at Thompson. In that year Father Brunner bought eighty acres partially cleared and built a chapel and convent. The space above the chapel was used as a dwelling for the priests.⁶ In 1847 a seminary building was erected and occupied in the autumn of that year.⁷

4. Ibid., p. 97: "Es war in dieser Gemeinde die guten Leutchen allzeit sehr fleissig im Besuch des Gottesdienstes, im Empfan der hl. Sakramente..."

5. Ibid., p. 97.

6. Letter, Brunner, Peru, June 17, 1845 to Albrecht, scab 38.
Leben und Wirken, p. 120.

7. Leben und Wirken, p. 137.

As for the growth of the parish itself between 1846 and 1849, four acres were donated by the people of the parish for building a new church. The church was begun in 1847 and completed in 1849. It was made of brick, of simple design and about 40 x 60 in size. In 1847 a new school was also built to replace the old one organized in 1840. Not far from the parish, about a mile away, a shrine in honor of the Sorrowful Mother was erected in 1850.⁸

8. *Ibid.*, p. 125.

The following are statistics taken from the original records at St. Michael's Church, Thompson, Ohio :

Year	Baptisms	Administered by Revs.
1844	8	Brunner.
1845	17	Brunner.
1846	13	Brunner.
1847	24	Brunner, Wittmer, Capeder, Ringle, M. Kreusch.
1848	18	Brunner, Capeder, Van den Broeck, Meier.
1849	21	Homburger, Herbsttritt, Ruf, M. Kreusch, Wittmer, Obermueller, Ganther, Albrecht, Schweitzer.
1850	21	Van den Broeck, Homburger, Ganther, Albrecht, Schweitzer, Herbsttritt, Ruf, Wittmer, M. Kreusch, Obermueller.
1851	28	Wittmer, Meier, Renze.
1852	40	Wittmer, Capeder, Sanner.
1853	22	Wittmer, Capeder, Sanner.
1854	27	Meier, Dambach.
1855	22	Wittmer, Meier, Wilhelmi, Schuele.
1856	41	Meier, Wilhelmi, Glueck.
1857	46	Schuele, Austermann, Glueck.
1858	59	Kramer, Ringle, V. Hausner.
1859	35	Schelbert, Gales.
1860	29	Schelbert.
1861	32	Schelbert.
1862	33	Schelbert, Ringle.
1863	30	Schelbert, Laux.
1864	52	Schelbert, Laux, Ringle.
1865	33	Kramer, Ringle
1866	42	Kramer, Glueck.
1867	27	Glueck.
1868	30	Glueck, Capeder.
1869	31	Glueck.
1870	25	Glueck, Wittmer.

During the first years that the seminary was here beginning in 1847 one finds a large number of priests on the records.

In general, then, this parish grew in numbers of families through the years. In 1846 St. Sebastian's mission at Sherman was formed from part of this territory. Again in 1867 another parish was made from part of the area, namely, Assumption mission at Reed. This parish at St. Michael's kept high the standards of Catholicity through the decades and by its parish life was an example to the surrounding community.

II. Sacred Heart of Jesus Church, Shelby Settlement, Richland County (1844-1847) (1855-1857)

It is impossible to go into the complete history of this parish prior to the coming of the Sanguinists. That history which Father Brunner had given in his writings will be reviewed briefly. A request had come to Father Brunner in the early months of 1844 for spiritual help from the German Catholics of what was then called Richland. The settlement was thirty miles south of Peru and about twenty miles from Thompson.⁹ There were some outstanding settlers in the community who had come from Basel, Messrs. Dollinger and Brodmann. Some years before this, when their number was still small as to families, they had built in the midst of the forest a small log church in honor of the Sacred Heart of Jesus. Near the church they built a school. For a time they were visited

9. Brunner, op. cit., p. 104: "Es kamen auch die Katholischen Deutschen von Richland mit der Bitte, dass man sie besuchen moechte, zu den Priestern nach St. Alphonse Entfernung von 30 Meilen...etwa 30 familien..."

by the Redemptorists from Peru. When they left, there was no priest to take up their spiritual duties. Messrs. Dollinger and Brodmann with the aid of other virtuous fathers of families, preserved order in the parish. They assumed the responsibility that all the Catholics gathered in church on Sundays and Holydays for prayer and spiritual reading. They also cared for the instruction of the children in their homes.¹⁰

The pious Mr. Brodmann with his family gave the good example, shirked no sacrifice for the service of God and the good of the parish. They considered it an honor to house the priest when he visited the parish and gave to him the very best that they could. Once a month this parish was visited, and at first usually on a week day. These people were informed as to the day that the missionary would come and that day was observed the same as a Sunday. Father Brunner mentioned also in his writings that there was a small town called Mansfield about two hours journey from Richland. The Catholics of Mansfield attended here.¹¹

There is little else to relate of this mission except to mention that during the second period of the Sanguinists' administration of this parish from 1855 to 1857 the people had become somewhat changed in their attitude towards the priests. Father Jacob Ringele was then resident pastor and the parish was in

10. Ibid., p. 104.

11. Ibid., p. 105.

open opposition to his enforcement of the laws of the church. During his tenure at this parish Father Ringele was also in charge of some of the surrounding missions as the records clearly indicate.¹²

In one of the first pages of the baptismal book Father Brunner penned the following:

Hic liber continent nomina baptizatorum ex congregacione,
quo pertinent ad Sacellum SS Cordis Jesu in Richland County
prope Mansfield ab anno 1844. Nomina eorum, quo ante hoc
tempus baptizati sunt partim in libro baptizatorum S. Alphonsum
prope Norwalk inveniuntur, partim in foliis separatis, quo iam
ante nostrum adventum perdita fuerunt. 13

These sentences emphasize the fact that it was customary even prior to the time of the Sanguinists, to register records at the main Mission Center, generally out of necessity since there was no place to keep them at the individual mission church. But the unfortunate thing was that the records of one mission were mixed with those of all other missions.

13. The following statistics are taken from the original records:

Year	Baptisms	Administered by Revs.
1844	25	Brunner.
1845	24	Brunner, Howard (Not a C.P.P.S.).
1846	17	Brunner.
1847	21	Brunner, Capeder.
1855	4	Ringele.
1856	56	Ringele.
1857	43	Ringele, Schuele.

Father Brunner's first baptism here reads thus: "Anno 1844 die 11 a
Febrii ego infra scriptus baptizavi Joannem filium legitimum Exnini Hut
et Heleno Strikfaden natum die 29 gbris 1843. Patrini fuerunt Simon
Metzger et Maria Braun."

Fr. M. Salesius Brunner
Mis. Apos.

Letter, Brunner, Peru to Purcell, April 15, 1844, nd, mentioned that he had visited Richland.

III. St. Bernard's Church, New Washington, Crawford County
(1844-1858)

A group of about twelve families from New Washington sought the help of the Sanguinists in 1844. Father Brunner was the first priest to visit them and to organize the parish.¹⁴ This particular territory was thick woods and swampy, and must have been a hardship for the early pioneers to settle. Some of the original families included those of Peter Yung, John Fortener, Joseph Wurst, John Alt, Tim McCarthy, Victor Kiefer, Peter Mueller, Matt Kramer, and Benedict Uhl.¹⁵

At first Mass had to be said in a private home. In May of 1846 a lot was secured and a small wooden church built on it the same year. Bishop Purcell in a report to the diocesan paper on July 2, 1846 mentioned that "The Church of St. Bernard, New Washington, is under roof."¹⁶ The Sanguinists first attended the parish from Peru, and from 1847 they came from the Mission Center at Thompson, a distance of seventeen miles. In 1859 a secular priest was appointed first resident pastor.¹⁷

From its humble and poor beginning, New Washington developed into a large mission parish. Among the Sanguinists who labored here besides

14. The inscription in the record book in Father Brunner's own hand writing reads: "Nomina baptizatorum ad Ecclesiam S. Bernardi in New Washington, Crawford county ab anno 1844, quo sacerdotes C.P.S. congregationem visitare coeperunt. Father Brunner's first baptism dates from May 28, 1844.
15. History of the New Washington Parish, manuscript in the parish archives. (n. p.)
16. Catholic Telegraph, XV, July 2, 1846.
17. History of the New Washington Parish, manuscript in the parish archives. (n. p.)

Father Brunner, there were the following: Revs. John Wittmer, Peter Capeder, M. Kreusch, Erhard Glueck, and Victor Haussner.¹⁸

IV. St. Stephen's Church, St. Stephen, Seneca County
(1844-1860)

The people of St. Stephen's were visited by Father Brunner sometime before the middle of April, 1844 for the first time.¹⁹ The mission was at first administered from Peru and then from Thompson. It was generally referred to as the Attica mission.²⁰ The apparent reason for that was that the mission itself was located in the open country and Attica was the nearest town. The distance of this mission from Thompson was about seventeen miles.

18. The following statistics give a more detailed account of the priests who served St. Bernard's, New Washington and at the same time an indication of the size of the mission:

Year	Baptisms	Administered by Revs.
1844	8	Brunner.
1845	9	Brunner.
1846	32	Brunner.
1847	14	Wittmer, M. Kreusch, Ringele.
1848	14	Capeder, Van den Broeck.
1849	25	Schweitzer, Berger.
1850	10	Albrecht.
1851	23	Feger.
1852	19	Feger, Capeder.
1853	20	Capeder.
1854	39	M. Kreusch.
1855	40	M. Kreusch.
1856	48	M. Kreusch.
1857	27	Glueck.
1858	31	V. Haussner

19. Letter, Brunner, Peru, to Purcell, April 15, 1844, nd, reported that he had visited the mission of Attica.

20. The Catholic Almanac, 1846, Baltimore, p. 90.

St. Stephen's was settled in 1842 by pioneers, Martin Steinmetz, Philip Falter, and Messrs. Delaney, Wurm, Dunker. The first church, a small, plain wood structure was built under the guidance of its first pastor, Father Brunner in 1845.²¹

V. St. Sebastian's Church, Sherman, Huron County
(1846-1869)

The settlers in and about the settlement of Sherman formed their own mission parish in 1846. Formerly they attended Mass at St. Michael's church at Thompson. At first the Sanguinists visited this place monthly from the Thompson Mission Center, a distance of six miles. But it was not long before Mass was to be said more frequently at Sherman. The original log church was replaced in 1857 by a brick one 40 x 72. Its cornerstone was laid in August of that year. They had two schools, one near the church and one about two miles away for the convenience of the children in that section.²² Records would

21. Missler, Nuntius Aulæ, July 1930, p. 158.

There are no records at St. Stephen's until 1854 and these are not the original handwritings of the priests who baptized. It is impossible to tell with certainty who administered the parish after Father Brunner until 1854. It is logical to assume that the same priest cared for this mission as New Washington since they were close together. Furthermore, the records from 1854 show clearly that the same priest administered both parishes.

Year	Baptisms	Administered by Revs.
1854	18	M. Kreusch.
1855	4	M. Kreusch.
1856	12	M. Kreusch, Ringle, Glueck.
1857	7	Glueck, Haussner.
1858	13	Haussner.
1859	9	Haussner.

This settlement was also known by the names of Bloom and Maurice.

22. Brunner, op. cit., p. 96. Father Brunner speaks of this parish in conjunction with St. Michael's, Thompson. Houck, op. cit., I, p. 326.

indicate that St. Sebastian's mission grew into a large parish as considered in the early times.²³

VI. Holy Trinity Church, Bucyrus, Crawford County

(1846-1852) (1854-1858)

Historical data on the early history of this parish has been difficult to obtain. This mission, about thirty miles from Thompson, was attended at irregular intervals by the Sanguinists beginning in 1846. Undoubtedly Father Brunner made his way to this mission when he was in charge of the parish at Shelby Settlement. He was followed by the Revs. Joseph Albrecht,

23. The early records were kept at Thompson. The parish records as such begin with the year 1848. They are the original records and these statistics are taken from them:

Year	Baptisms	Administered by Revs.
1848	10	Brunner, Capeder, Van den Broeck, Meier, Ruf, Homburger.
1849	7	Homburger, Kunkler, Schweitzer, Albrecht, Ganther, Obermueller.
1850	12	Obermueller, Wittmer, Albrecht, Schweitzer.
1851	8	Albrecht, Wilhelmi, M. Kreusch, Willi, Wittmer.
1852	16	Capeder, Wittmer.
1853	19	Capeder, Wittmer.
1854	29	Ganther, Dambach, Schuele, Meier.
1855	31	Schuele, Dambach, Meier.
1856	19	Schuele, Wilhelmi, Glueck, Reichert.
1857	34	Schuele, Glueck, Austermann.
1858	18	Schuele, V. Haussner, Kramer.
1859	20	V. Haussner, Kramer, Schuele.
1860	29	Gales, Ringele.
1861	14	Ringele.
1862	37	Ringele.
1863	18	Ringele.
1864	30	Ringele.
1865	36	Ringele.
1866	27	Ringele.
1867	35	Ruf, Laux, Capeder.
1868	23	Thoma.
1869	35	Thoma, Glueck.

Sherman later became known as Bismark.

Augustine Reichert, and Matthias Kreusch. In 1854, when the Sanguinists assumed charge for a second time, Father Jacob Ringele ministered here until 1858. It was then considered a mission of Shelby Settlement and Father Ringele was resident pastor there during those years.²⁴

VII. St. Joseph's Church, Galion, Crawford County

(1854-1858)

Father Matthias Kreusch in his round of the mission field came to the territory of Galion in 1854 to care for the few scattered Catholic families that he found there. This was as far south as the Sanguinists penetrated in this particular territory. It was more than forty miles from the Mission Center at Thompson. At this time Father Kreusch was in charge of the missions at St. Stephen's and New Washington, and was not attached to the mission at Shelby Settlement. Records show that he baptized at Galion the year 1854.²⁵

24. Houck, op. cit., p. 333. cf also the early records of the church at Shelby Settlement. There are no early records at Bucyrus. The Catholic Telegraph, July 17, 1841 makes this mention of Bucyrus: "There are but two or three Catholic families in Bucyrus, although there are many at various distances in the country around."

25. These are the records taken from the originals at St. Joseph's, Galion which give conclusive proof of the work of the Sanguinists there:

Year	Baptisms	Administered by Revs.
1854	8	M. Kreusch.
1855	17	Ringele, Sommer (not a C.P.P.S.)
1856	29	Ringele.
1857	31	Ringele.
1858	13	Ringele. (he was succeeded early in the year by a secular priest.).

The records of New Washington and St. Stephen's give ample proof that Father Matthias Kreusch was in charge of those missions in 1854.

When Father Jacob Ringele became resident pastor at Shelby Settlement in 1855 he was assigned this parish as one of his missions. Evidence clearly shows that he had charge of this mission until 1858 when the Sanguinists were relieved of the Shelby Settlement parish and as a consequence this mission also.

VIII. Assumption Church, Reed, Seneca County

(1867-1870)

One of the last missions to be established from Thompson during this early period was that of Reed. In the spring of 1867 a group of about twenty families, belonging to the parish of St. Michael's at Thompson, was given permission to form their own parish by Bishop Rappe. It was dedicated to St. Mary of the Assumption. The site upon which the church was to be erected was donated by Jacob Schmitt, one of the parishioners. In the later part of 1867 a frame church was built 35 x 80 feet at a cost of \$3,600.²⁶

Father Peter Anthony Capeder was the first of the Sanguinists to have charge of this mission. He worked here until June of 1869 and was followed by Father Nicholas Gales.²⁷

26. Houck, op. cit., I, p. 427.

27. The records at Reed give the following facts:

Year	Baptisms	Administered by Revs.
1868	8	Capeder.
1869	17	Gales.
1870	9	Gales, Glueck, Ganther.

Now that the missions attached to the Thompson Mission Center have been reviewed it would be well to compare them with those of the New Riegel Mission Center. Thompson was a tremendous Mission Center. It had the missions, as previously mentioned, of the whole northern section plus the individual missions considered in this chapter. It was true that many of the missions of the northern section were well established but many of those near Thompson were either started directly by the Sanguinists or they had been founded only a short time before their coming. The missions at Thompson covered a greater area than those at New Riegel.

As far as statistics go the Mission Center at New Riegel had a greater number of baptisms recorded but this should not mislead the reader. More records were brought back to New Riegel than to Thompson. That has been shown in the previous chapter. The Mission Center at Thompson could minister to more missions because more priests were attached to it by reason of the fact that it was the central house of the Society and the seminary was located there. So it is to be concluded, that of the two Centers Thompson was the greater in area and missions served.

Chapter VIII

Glandorf Mission Center

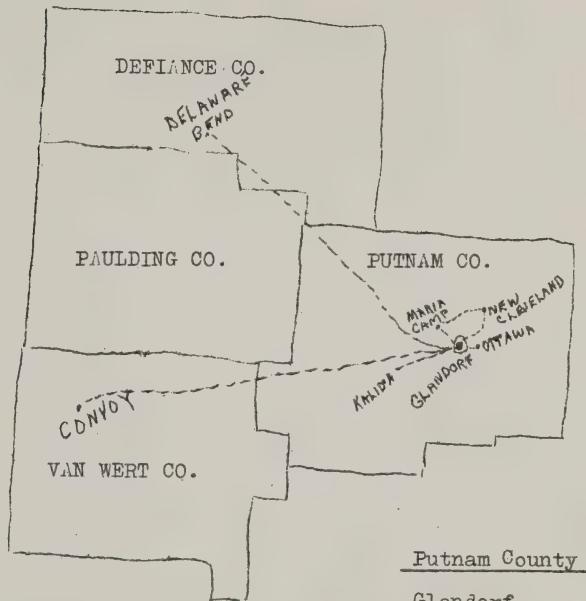
This Mission Center was by far the smallest of the five under consideration in this dissertation. Located in the heart of Putnam county it served principally the Catholic settlers of that county. It also administered two small missions, one in Van Wert county and the other in Defiance county. It is quite possible that there were other small missions cared for from this Mission Center but historical data are not specific enough to justify any definite conclusion. In this chapter the following churches will be considered: the Glandorf parish itself, Delaware Bend, Convoy, New Cleveland, and Ottawa.

I. St. John the Baptist Church, Glandorf, Putnam County

(1848-1870)

The history that surrounds this parish is one of great interest and inspiration. It goes back to the year 1834 when Father William Horstman and a group of immigrants arrived in the States. They had left their native land of Hannover and Westphalia in Germany and had braved the perils of the stormy sea to land in New York on November 6, 1833. They journeyed to Detroit by way of

GLANDORF MISSION CENTER



Defiance County

Delaware Bend

Putnam County

Glandorf
Maria Camp
New Cleveland
Kalida
Ottawa

Van Wert County

Convoy



Albany and Buffalo and across Lake Erie arriving at Michigan's thriving city. That was on November 27. From there Father Horstman and Mr. Frank Kahle departed for Cincinnati traveling through the towns of Defiance, Fort Jennings, Wapakoneta, Piqua, Troy and Dayton. They arrived at the residence of Bishop Purcell on December 12, where they were graciously received.¹

On their return trip they spent Christmas at Stallo.² They were directed to contact a certain John Meyer, a colonist. Mr. Meyer lived at the time near the village of Glandorf. They were assured that a large portion of land in the surrounding territory was for sale at a reasonable price. The place must have appealed to them for they proceeded to Detroit and on January 15 they were on their way back to their final destination, Glandorf. They came by wagon from Detroit as far as Maumee City. They had to travel the remainder of the journey by foot, taking with them whatever baggage they could carry. They arrived at Glandorf after great hardship at the end of January, 1834.³

The land was bought at \$1.25 per acre from the government. It was excellent timber land and gave promise of being fertile once it was cleared and drained. The names of some of the settlers, who had come with their

1. Schill, Historical Sketch of the St. John's Congregation Glandorf, manuscript, 1884, p. 4 preserved in the parish archives at Glandorf.
2. Stallo later became known as Minster.
3. Schill, op. cit., p. 7.

families, included Frank Kahle, Ferdinand Bredeick, William Guleker, Christian Strope, Mathias Bockrath, F. Wishmeyer, Fred Bockrath, A. Iburg, C. Strop, J. Wischmann. Log cabins were built to protect them against the bitter winter. They had only the bare necessities of life. Father Horstman had a log house constructed which served as a place of worship. Mass was offered for the first time on Easter, March 30, 1834. This was the first Catholic place of worship in Putnam county. The souls of these good pioneers were filled with holy joy. Though thousands of miles from their native land and bearing all the hardships of pioneer life, they had the consolations of religion in their work.⁴

Father William Horstman was the central figure in the pioneer village. Before coming to America he had been a professor at Osnabruack. He had resigned his professorial chair because he refused to go along with the school in its tendency towards rationalism. He had brought the group of pioneers to America. "He was a learned, indefatigable, zealous soul. In addition to being a man versed in the sacred sciences, mathematics, astronomy, he was a practical naturalist and in every way fitted for the work ahead of him. He was not a dreamy idealist expecting to find Utopia in America, but he always remained a practical realist with a fine sense of balance. Courage and self

4. Ibid., p. 8.

sacrifice marked his character. With his own funds he defrayed the greater part of the traveling expenses of these first colonists, purchased land, implements, and provisions for them. Being a man of indomitable will power, neither dense forest, nor swamps, nor rivers could deter him from securing his objectives. Above all he was an ideal missionary. With all the above qualifications, he possessed a truly sacerdotal character, intensely interested in instructing the children, visiting the sick, offering the Holy Sacrifice and administering the sacraments throughout Putnam, Auglaize, and Mercer counties.⁵

The village where the pioneers had settled was called Glandorf at the suggestion of Father Horstman. Its progress was measured in terms of hardships. What hardships they underwent can be more easily imagined than described. The scanty provisions they had brought with them from Detroit were soon exhausted; corn and potatoes, which the poorly cultivated though excellent soil produced, were scarce, and there was no grist-mill within a radius of many miles. To meet the pressing need of grinding their corn, a substitute for a mill was contrived by using two large flat stones and grinding the grist between them, by hand. In order to reach the nearest market, seventy miles distant, trackless forest, inhabited by Indians and infested with wolves and serpents had to be

5. Ibid., pp. 12-14.

crossed, all of which made travel difficult and dangerous.⁶

As time passed, with the arrival of new immigrants, a new church became a necessity. It was completed and dedicated to St. John the Baptist on February 26, 1837. With the completion of the church came the erection of a log school with Father Horstman as the first teacher. In 1838 Father Horstman, with his own funds, built a pastoral residence to replace the original one.⁷

Father Horstman was fifty-six years old when he left his native land. The hardships of his missionary life began to tell upon his health. In 1841 Father George Boehne came as his assistant. Two years later Father Horstman died on February 21, 1843. But the memory of his labor has been indelibly inscribed on the pages of missionary history. Father Boehne succeeded to the pastorate of St. John's but due to ill health he had to resign and take a smaller parish at Fort Jennings, Ohio in 1848.⁸

The Work of the Sanguinists

Exactly when the Sanguinists took charge at Glandorf cannot be determined. The first baptismal record is of June 25, 1848. But prior to this time in March of the same year a tract of land of 120 acres was bought outside of Glandorf. This became known as Maria Camp which will be described later in a separate

6. Ibid., p. 9.

7. Ibid., pp. 10-11.

8. Ibid., p. 12.

chapter. After the Precious Blood Fathers had settled at Glandorf they called upon the Sisters of that Society to teach in the parish school. A convent was built for them near the school.⁹

The completion of the church to replace the one built in 1837 was among the first accomplishments of the Sanguinists. The church 90 x 50 feet was dedicated on the first Sunday of Advent 1848 by Father Andrew Kunkler. The chant had been in the venacular during the administration of Reverends Horstman and Boehne and when Father Kunkler became pastor in August of 1848 he urged the introduction of Gregorian chant. Father Maximilian Homburger, his successor, sponsored a number of societies, among which were the Propagation of the Faith and the Archconfraternities of the Precious Blood and Holy Rosary. A set of three bells was purchased and blessed by Father Homburger.¹⁰ In an article appearing in the "Catholic Telegraph" in 1852 the community was described thus:

Glandorf is a Catholic settlement about twenty-two miles from Delphos and one of the most flourishing in the country...It was begun by the celebrated and pious professor Horstman, who expended vast sums of money to build homes in the wilderness for his countrymen. When he died, he bequeathed all his property for the erection and maintence of a Catholic Church. His body now reposes under the church, a splendid edifice, the erection of which cost about \$12,000. The place contains a nunnery and a monastery. The Sisters have an excellent and well attended school, and the Brothers cultivate a magnificent farm. Most of the farms in the neighborhood are the finest and best cultivated in the State. The virgin soil with which God has blessed us is our main support. Everybody there is Catholic. The

9. Ibid., p. 30.

10. Ibid., pp. 34-35.

people are model citizens, not only distinguished by their riches but by their piety and good conduct.

Glandorf is in Putnam county; the superior judge of the county told me that the Catholics have not had a law-suit since the commencement of the settlement. This fact alone, and that from a Protestant, speaks volumes for the community. The people here may well say that the Catholics are the best citizens, the bone and sinew of the country...Nothing is more wanted for the settlement of wild lands than a Catholic church; the blessing of God is plainly visible, for wherever one is erected the country around advances to the highest state of improvement with inconceivable rapidity. 11

When Father Reichert came in 1861 he effected the acquisition of an organ for the church. In 1862 he installed three new alters thus completing the furnishings for the church erected in 1848. A new rectory was built that same year.

11. Catholic Telegraph, XXI, Aug. 14, 1852, p. 4.

Statistical records taken from the originals at Glandorf:

Year	Baptisms	Administered by Revs.
1848	23	Obermueller, Kunkler, Capeder
1849	32	Capeder, Kunkler, Herbstritt, Meier,
1850	43	Herbstritt, Capeder, Homburger.
1851	46	Homburger, Capeder, Herbstritt, Willi.
1852	43	Homburger, Ganther, Willi.
1853	52	Homburger, Ganther, Ruf, Schelbert.
1854	65	Schelbert, Ruf, Ganther, Falk.
1855	59	Schelbert, Ganther.
1856	44	Schelbert, Reinant.
1857	75	Schelbert, Wilhelm.
1858	76	Schelbert.
1859	67	Schelbert, Kramer, Schuele, Kramer.
1860	70	Kramer, Schuele, Ruf.
1861	78	Ganther, Reichert, Gales.
1862	60	Reichert, Gales.
1863	74	Reichert, Gales.
1864	73	Reichert, Gales.
1865	69	Reichert, Gales, Giessmeier.
1866	60	Ganther, Reichert.
1867	87	Ruf.
1868	91	Reichert, Gales.
1869	86	Birnbaum.
1870	82	Ruf, Schuele.

The parish grew to such a size that it was necessary to form other parishes from its territory. New Cleveland was established in 1861 and Ottawa in 1868. Kalida, which was formed out of this parish in later years, started a church in 1861 but abandoned it for more than ten years before completing it.¹²

II. St. Stephen's Church, Delaware Bend, Defiance County

(1848-1850) (1854-1855)

Father Amedeus Rappe, later Bishop of Cleveland, was the first priest to visit this territory in the vicinity of Delaware Bend. This mission was ten miles from Defiance and about forty miles from Glandorf. Father Rappe came to the pioneers of this settlement as early as 1846. He would come from Toledo several times a year and say Mass in private homes. In 1848 after the Sanguinists had taken charge of the Mission Center of Glandorf, Delaware Bend was assigned to them. They administered to it until 1850. It came into the care of the Sanguinists again when they were appointed to the Defiance Mission headquarters in April 1854. They relinquished the mission again in July 1855.¹³

III. St. Mary's Church, Convoy, Van Wert County

(1850-1855)

The village of Convoy was located on the Pittsburgh, Fort Wayne and

12. Schill, op. cit., pp. 35-36, 38.

13. Houck, op. cit., I, p. 371.

Chicago railway about seven miles west of Van Wert. From 1850 to 1855 it was a station, attached to Glandorf, with never more than ten families. The Sanguinists who had charge during this time were Fathers Patrick Hennebery and Matthias Kreusch. In 1855 this mission was attached to Delphos.¹⁴

IV. Holy Family Church, New Cleveland, Putnam County

(1861-1870)

Glandorf was the mother parish of New Cleveland. Up to 1861 there was but one church in all of Greenburg, Union, Pleasant, and Ottawa townships. Because of the growth of the Glandorf parish in the area surrounding New Cleveland, it was decided to build a church there. In August of 1861, Mr. John Weis donated two acres of ground to serve as a fitting place for the church and cemetery. The church was built in the fall of that same year. It was of wood construction measuring 45 x 60 feet and cost about \$1,700.¹⁵

From 1861 to 1868 the records show that Father Sebastian Ganther had charge of the parish. He administered to the faithful for a time from Glandorf and later from Maria Camp, close by. Father Engelbert Ruf was

14. Houck, op. cit., I. p. 357. This mission no longer exists.

15. Schill, op. cit., p. 38.

pastor in 1869 and also in 1870.¹⁶

V. SS. Peter and Paul Church, Ottawa, Putnam County
(1868-1870)

There was scarcely a mile's distance from Glandorf to Ottawa, the county seat. But Ottawa became a growing town and Catholics moving into it petitioned Bishop Rappe for a church of their own. In 1861 land was given by Mr. Matthias Miller for a church site. It was not until 1868 that the Bishop granted the request of the people of Ottawa for a church and a parish of their own. At that time he commissioned Father Augustine Reichert, who was pastor at Glandorf, to solicit subscriptions for the church. The cornerstone laid in 1868 reads: "Deo Optimo Maximo, A. D. MDCCCLXVIII Principibus Apostolorum Petro et Paulo."¹⁷

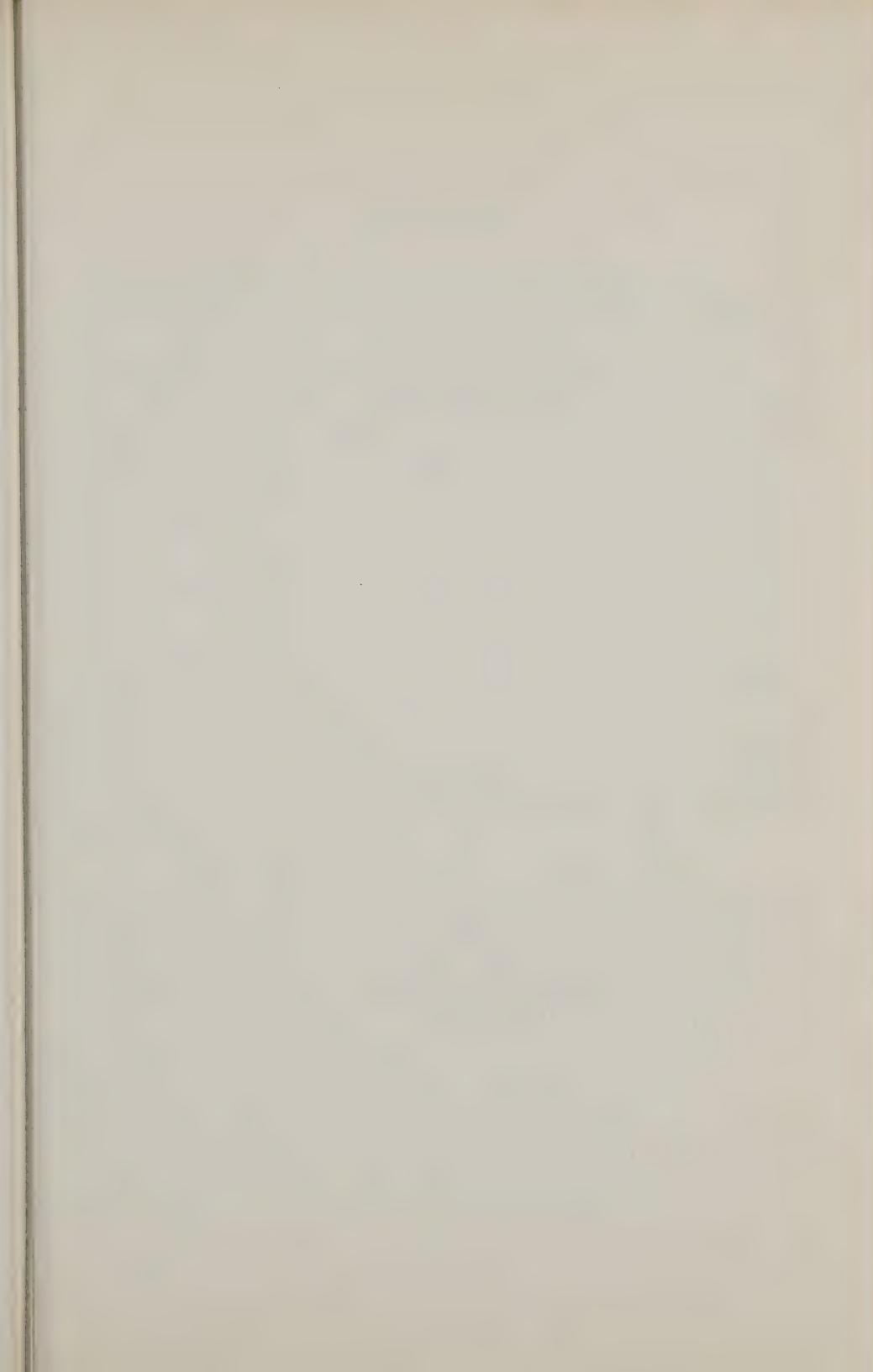
In summing up, Glandorf was the smallest and the last of the Mission Centers founded by the Sanguinists in northwestern Ohio. If Maria Camp would have been developed into either the motherhouse or the seminary of

16. These statistics are taken from the original records in the parish archives at New Cleveland:

Year	Baptisms	Administered by Revs.
1863	9	Ganther.
1864	10	Ganther.
1865	14	Ganther.
1866	10	Ganther.
1867	23	Ganther.
1868	18	Ganther.
1869	24	Ruf.
1870	18	Ruf.

17. Schill, *op. cit.*, p. 38. Inscription taken from the cornerstone of the church which exists to this day. No records here until after 1870. Prior to this they were kept at the Mission Center of Glandorf.

the Society as originally intended, this might have become a much larger mission headquarters. It is sufficient to say that even though it was a small Mission Center, it made its influence felt on the surrounding area and the staunch faith of the people to this day is a living testimony of the work of the pioneer Sons of Blessed Gaspar.



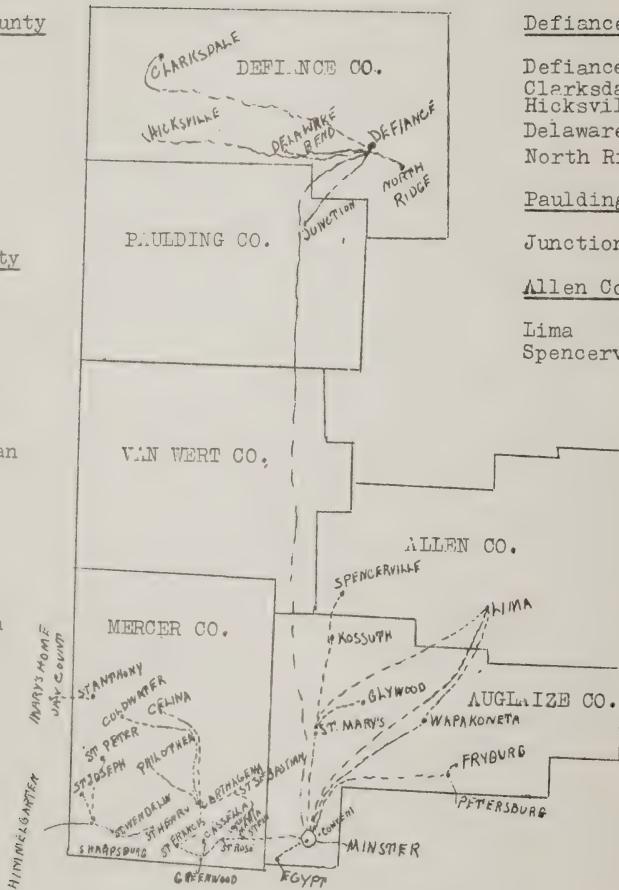
MINSTER MISSION CENTER

Auglaize County

Glynwood
Minster
Egypt
Wapakoneta
Fryburg
Petersburg
Kossuth
St. Mary's

Mercer County

Maria Stein
St. Rose
Cassella
St. Henry
St. Francis
St. Joseph
St. Peter
St. Sebastian
Carthagena
Coldwater
Celina
St. Anthony
Philothea
Sharpsburg
Greenwood
Himmelgarten



Defiance County

Defiance
Clarksdale
Hicksville
Delaware Bend
North Ridge

Paulding County

Junction

Allen County

Lima
Spencerville

Chapter IX

The Great Mission Center of Minster

In this discussion the Minster Mission Center has been placed last, designedly, because it was operated differently from the others. Between 1845 and 1847 this mission in some respects, resembled the Mission Centers of New Riegel, Thompson, and Glandorf. But as time went on and convents were built in this section some of the priests stayed at these religious houses and administered to the missions located close to them. Consequently not all the missions located in this section and considered in this chapter were directly administered from Minster. But they were associated with Minster for two reasons. First, Minster is the mother church of all the churches in Mercer and Auglaize counties. Secondly, the Provincial of the Sanguinists lived at Minster and directed the missions from there during a greater part of the period that is being studied.

The Minster Mission Center administered not only the missions in Mercer and Auglaize counties in the Cincinnati Archdiocese, but also those of Defiance, Allen and Paulding counties in the Cleveland diocese. There were still other missions in Darke and Shelby counties too far south to be included in this dissertation.

Besides the Minster parish itself the following missions will be considered in this chapter: St. John's at Maria Stein, St. Rose, St. Henry, Cassella, Fryburg, Wapakoneta, Lima, St. Joseph, Philothea, St. Sebastian, Egypt, St. Mary's, Definace, Padua, St. Wendelin, Glynwood, Cranberry Prairie, St. Peter, Spencerville, Celina, Carthagena, Coldwater, Sharpsburg, and other smaller missions.

I. St. Augustine's Church, Minster, Auglaize County

1845-1870

Early History

The town of Minster, called Stallotown until 1836, was founded by Mr. Francis Stallo. Mr. Stallo was born near Vechta, Oldenburg, Germany. When still a young man he had come to this country and settled in Auglaize county. Before coming to Auglaize county, however, he had lived for a time in Cincinnati. While there he worked for a certain stock company. This company was casting about for new farmlands where some of the newly arrived immigrants from Germany could settle. By his honesty and industry he had gained the confidence and esteem of all, so much so, that in the fall of 1832 he was sent by the company, for which he was working, to Auglaize county to buy land. The money funded by the company was used to help the immigrants buy certain amounts of land. The immigrants who bought land were from Oldenburg, Hannover, and Westphalia.¹

1. Centennial, Minster, Ohio 1832-1932, p. 7. This work gives a very good history of the parish.

These pioneers had scarcely settled when their founder died in the summer of 1833, a victim of the dread disease of cholera. Many others also died of the same disease in that year. It would have been discouraging to most groups of people but not so for this hardy lot who had come to settle at Minster. They worked hard from early morning till late at night. The country about them was covered with dense woodland and the swamps would have to be drained before the land would yield any crops. Among the early settlers of Stallotown are found the names of Voltke, Kruse, Drees, Steinenman, Wendeln.²

The pioneers missed the consolation of Mass and the Sacraments. The nearest priest lived fifty miles away. It would take several days for even the nearest priest to find his way through the dense forest and swamp-lands. God in His Providence would provide and in answer to their prayers, Father William Horstman, who had come to settle in Putnam county, stopped at the town of Minster for the first time in 1833. To the inexpressible joy of those people he remained long enough to say Mass and administer the sacraments. What is more he promised to visit them at various times and care for their spiritual needs. Under the direction of Father Horstman the first log church 40 x 60 and sixteen logs high was erected in 1834. A school and rectory followed in short order.³

2. Ibid., p. 10; Chronik, I, p. 173.

3. Ibid., p. 19; Chronik, I, p. 174.

In 1835 the Bishop of Cincinnati, Bishop Purcell, made his rounds of the mission parishes. He stopped at Stallotown on Passion Sunday of that year and confirmed some eighty persons. In spite of the rain and snow that had fallen the previous night, the people came in all directions to attend Mass. For this was an occasion not to be missed. After the Gospel the Bishop addressed the people in English,⁴ and Father Horstman preached in German. This was a great occasion for Father Horstman who had labored hard to properly instruct those to be confirmed. He had come the long distance from his assigned parish of Glandorf to accomplish this work. Bishop Purcell was well pleased with the progress of the parish, for the parish now had a church, school and rectory.⁵

Father Horstman continued to care for Stallotown until April 1835.⁶ During the next four years the following pastors had charge of St. Augustine's parish: Revs. Joseph Brank, H. D. Juncker, Francis Bartels, Henry Herzog. Father Herzog was pastor in 1845 when the Sanguinists were assigned the parish by Bishop Purcell.⁷

The History of the Sanguinists at Minster

The need for priests in the Minster area became desperate in 1845 and the Bishop turned once again to the Precious Blood Fathers at St. Alphonse's, Peru

4. Ibid., p. 21. Bishop Purcell couldn't speak German and as a consequence some clergyman was selected to convey his message in German.
5. Ibid., p. 21; Chronik, I, p. 174.
6. Baptismal records at Minster prove this fact.
7. Clerus Cincinnatensis, Cincinnati, Oct. 1946, II, No. 2, p. 93. Parish records also verify the above appointments.

for help. In answer to the Bishop's plea Father John Van den Broeck was sent by Father Brunner to assume the pastoral duties at Minster.⁸ Father Van den Broeck was also assigned the missions of St. John's at Maria Stein and St. Rose.⁹

The Superior of the Sanguinists kept a close watch on the parish even though he was doing work in another Mission Center at New Riegel. In one of his letters to Father John Wittmer who had succeeded Father Van den Broeck in 1846, he gave him some pastoral advice. There was to be but one Mass at Minster; on the first and third Sunday of the month a Mass was to be read at Maria Stein; on the first Sunday the Mass was to be read at eleven o'clock and on the third Sunday at eight o'clock. St. Rose was to have Mass on a week day only. Confessions were never to interfere with the scheduled time of Mass. He told Father Wittmer to say his sacred Office during the day unless a sick call would not permit, and thus he would have the night for rest.¹⁰

In 1845 ground was purchased about a mile from the church at Maria Stein and five miles west of Minster. This was to be the site for a convent.¹¹ The convent at Maria Stein will be discussed later in a separate chapter.

8. Letter, Brunner, Peru, to Purcell, July 8, 1845 nda concerning the conditions at Minster; Leben und Wirken, p. 130.

9. Parish records show that Father Van den Broeck worked at both missions.

10. Letter, Brunner, Peru, to Wittmer, Feb. 25, 1846 scab 39.

11. Chronik I, p. 175.

By 1848 the log church at Minster had served its purpose and the necessity of a new church became evident. So plans were made for a new building. It was completed in 1850 at the cost of \$15,000, which was a large sum of money at that time.¹²

The community prospered as the years went on. Gradually the forests were cleared and more and more of the land could be cultivated. The canal connecting Lake Erie and the Ohio River passed through Minster and thus gave an outlet for the marketing of their products and for transportation in general.

Tragedy struck this community with abrupt suddenness. Minster was visited in 1849 with the dreaded cholera epidemic. There was no town of its size in northwestern Ohio that was hit as hard as this community at Minster. From July 5 to August 1 one hundred and seventy-five people had died, and in August another thirty-one died of the cholera.¹³

The people died so rapidly that the bodies were collected twice each day and buried four tiers in two trenches each seven foot wide, on the most western portion of the cemetery. This unmarked section is mute testimony of the toll of the dreadful disease. No funeral arrangements, no funeral services, no weeping relatives to follow, just wrapped in a plain shroud placed in a crude box and taken by some surviving friend to the last resting place. The neighbors then would take all personal effects, soak them in grease and burn them.¹⁴

12. Centennial of Minster, p. 21.
13. Statistics taken from the historic records in the archives at Minster, Ohio still preserved from the day they were made out. In all 247 deaths were recorded in the year 1849.
14. Centennial of Minster, p. 15.

As the cholera spent its fury upon these hapless inhabitants of Minster, the valiant Father Maximilian Homburger assisted the stricken with zealous and reckless abandon. Although he worked in this heroic labor of mercy on foot and horseback for more than six weeks and almost without interruption, he emerged unscathed.¹⁵

Father Andrew Kunkler, who was pastor at Maria Stein, also helped in the care of the dying. On one of his trips, Father Kunkler found a noble soul by the name of Mrs. Dwenger about to die. She was a widow and her great concern was her son, Joseph, twelve years old. "Father, you must take care of Joseph," the mother said. Mrs. Dwenger died that night and Father Kunkler took the boy back with him to the community house. The boy later entered the community, studied for the priesthood, was ordained in 1859 and later became Bishop of Fort Wayne.¹⁶

Father Kunkler became pastor of St. Augustine's Church in 1852 and remained there in that capacity until after 1870. The Archbishop confirmed here in August of 1852. A class of 110 would indicate that it was a large parish. At that time it was reported that:

The entire county is fast becoming Catholic. The proximity of the churches to one another, the length of the processions with banners and sacred music that go to meet the Archbishop from place to place, and the great numbers confirmed as well as of communicants and attendance at daily Mass prove this consoling fact.¹⁷

15. Leben und Wirken, p. 15.

16. Gietl, Verzeichnis der Missionspriester der Congregation vom kostb. Blute der deutschen Amerikanischen Provincz, Celina, 1888, manuscript, p. 37.

17. Catholic Telegraph, XXI, August 21, 1852, p. 4.

In 1852 Father Kunkler also erected an orphanage to care for the homeless children resulting from the cholera. In 1860 a new rectory was built to replace the one of 1834.¹⁸

These are some of the principal happenings of this great Mission Center. Its records of almost 120 years are well preserved and give evidence of its many years in bringing the faith of Christ to thousands.¹⁹

18. Centennial of Minster, pp. 21-23.

Statistical records of Minster from original sources:

Year	Baptisms	Administered by Revs.
1845	15	Van den Broeck.
1846	68	Van den Broeck, Wittmer, M. Kreusch.
1847	81	Van den Broeck, Capeder, M. Kreusch.
1848	52	M. Kreusch.
1849	47	M. Kreusch, Meier, Wittmer, Berger. Homburger, Ruf, Kunkler.
1850	58	Ganther, Kunkler, Meier.
1851	61	Kunkler, Gales.
1852	52	Kunkler, Gales, Capeder, M. Kreusch, Wittmer.
1853	72	Kunkler, M. Kreusch, Wittmer, Gales.
1854	79	Kunkler, Homburger.
1855	84	Homburger, Hennebery, Schuele, Dambach.
1856	69	Kunkler, Ruf, Hennebery, Dambach.
1857	71	Kunkler, Bildstein, Hennebery.
1858	67	Kunkler, Ruf, Ringele.
1859	73	Kunkler, Stiefvater, Ruf.
1860	68	Kunkler, Stiefvater, Hennebery.
1861	69	Kunkler, Dwenger, Stiefvater.
1862	81	Kunkler, Capeder, Stiefvater, Dwenger.
1863	69	Kunkler, Griessmeier, Stiefvater, Dwenger.
1864	80	Kunkler, Griessmeier, Stiefvater, Van den Broeck.
1865	68	Kunkler, Van den Broeck, Austermann.
1866	78	Kunkler, Stiefvater, M. Kreusch.
1867	78	Kunkler, Stiefvater.
1868	72	Kunkler, Stiefvater, Griessmeier.
1869	80	Kunkler, Stiefvater.
1870	72	Kunkler, Stiefvater.

19. Records indicate the death rate here was high averaging between thirty and forty a year. This would indicate a very large place or one that was not healthy.

Oddly enough in the year 1849, the year of the cholera, there is recorded the greatest number of marriages in the history of the period under study, 31 in all but none in July. Average marriages were 14 per year.

II. St. John's Church, Maria Stein, Mercer County

(1845-1870)

Maria Stein was the first parish formed from the mother parish of St. Augustine, Minster.²⁰ When the agreement was reached in the form of a constitution at Minster in 1834 it included the formation of the church at Maria Stein to be administered from Minster. Maria Stein was to pay one hundred dollars towards the salary of the pastor at Stallotown.²¹ A log church was built in 1835. This was the situation when the Sanguinists came in 1845.

Father John Van den Broeck was the first Precious Blood priest to work at this mission.²² Records show that he was here in October of 1845.²³ A new church was built in 1849 measuring 40 x 60 costing \$4,000 and was dedicated by Bishop Purcell. The exact time when this mission was transferred from Minster to the minor mission center at Maria Stein, one mile distant from the church of St. John's, cannot be determined with certainty. It is known that it was attached to the Maria Stein convent by 1852.²⁴ Numerous accounts of Episcopal visitations are given in the "Catholic Telegraph". One of these

20. Lamott, History of the Archdiocese of Cincinnati, Cincinnati, 1821, p. 155.
21. Constitution of the Church of Stallotown, 1836 in Latin and German, nd.
22. Letter, Brunner, Peru, Aug. 28, 1845 to Purcell. Brunner had just returned from Minster and promised to send a priest every two months to stay eight to fourteen days. nd.
23. Records of baptisms at St. John's Maria Stein prove this.
24. Journal, p. 346. It should be pointed out that the use of the word convent is not to be interpreted in a narrow sense as being the place where only the Sisters dwelt but rather a place where in separate buildings the Sisters, Brothers and priests lived.

reads: "There were sixty persons confirmed at St. John's, Mercer county on Thursday, August 15, by the Most Reverend Bishop." 25

III. St. Rose Church, St. Rose, Mercer County

(1845-1870)

It should be pointed out here before going further that many times the church and village possessed the same name in Mercer county. This can be easily explained. It was extremely common for the Sanguinists when they established a mission church to have it built in the midst of a settlement with no town or village in sight. As time passed people built near the church and formed a village. Again, it happened that the church, school and rectory has stood alone down through the decades.

25. Catholic Telegraph, XXI, August 21, 1852.

Statistical records of St. John's, Maria Stein:

Year	Baptisms	Administered by Revs:
1845	11	Van den Broeck.
1846	23	Van den Broeck, Brunner, M. Kruesch.
1847	24	Wittmer, M. Kreusch, Brunner, Van den Broeck.
1848	27	M. Kreusch, Obermueller, Wittmer, Van den Broeck.
1849	26	Wittmer, Berger, Kunkler, Capeder.
1850	27	Wittmer, Ganther, Kunkler.
1851	33	Ganther, Feger, Schelbert, Herbstritt, Brunner.
1852	19	Ganther, Schelbert, Wilhelmi.
1853	30	Wilhelmi, Schelbert.
1854	31	Kramer.
1855	20	Kramer, Kunkler.
1856	22	Ruf, Falk, Kunkler.
1857	33	Wilhelmi, Falk.
1858	21	Glueck.
1859	41	Glueck.
1860	35	Wilhelmi.
1861	25	Austermann.
1862	28	Austermann.
1863	33	Austermann.
1864	34	Dwenger, Glueck.
1865	37	M. Kreusch.
1866	32	Austermann.
1867	40	Birnbaum.
1868	27	Ganther, Austermann.
1869	28	Ganther.
1870	31	Ganther.

The mission of St. Rose was located only a mile and a half from St. John's Church at Maria Stein and on the same road. A log church was built here in 1839 to care for some seventy families in that territory.²⁶

When the Sanguinists came to Minster, Father John Van den Broeck ministered to this parish. As pointed out previously, in the beginning St. Rose had Mass only during the week. The cornerstone of the new church was laid in 1852 and the church was blessed in 1854.²⁷ While it was administered at first from Minster, it is certain that it was assigned to the Greenwood religious house in 1852.²⁸ There were two parishes formed from part of the territory of St. Rose, namely, Cassella in 1847 and St. Sebastian in 1851.²⁹ Since the records for this parish do not go back beyond 1867 it is difficult to judge how large a parish it was through the years or to tell who were its ³⁰pastors.

IV. St. Henry's Church, St. Henry, Mercer County (1845-1847) (1851-1870)

This church was to be the fourth mission formed from the territory of

- 26. Lamott, op. cit., p. 55.
- 27. Catholic Telegraph, XXI, August 21, 1852, p. 4, gives an account of the laying of the cornerstone. Catholic Telegraph, XXIII, July 8, 1854, p. 2, verifies the blessing of St. Rose Church.
- 28. Journal, p. 346. Father Brunner mentions that Cassella and St. Rose are attended from Greenwood.
- 29. Lamott, op. cit., p. 155.
- 30. These are the only records to be found at St. Rose. Father Anton Kramer worked there in 1867 through 1870 and baptised an average of 14 individuals each year.

Minster.³¹ It was fourteen miles distant from its mother parish. German immigrants found their way to this area now surrounding St. Henry's in 1837 and a group of the pioneers formed the town. These names were found among the early settlers, Romer, Himmelgarn, Huelman, Beckman, Wimmer, and Wendel. At first they had to travel the fourteen miles to Minster to church. This was a great hardship in the days of slow travel. After the church at Maria Stein was built they attended there. That made it several miles closer. It is said that for a time they had only one horse at their disposal and that alternately riding and walking they would make their way to the distant church, there to attend worship. As previously mentioned the parish was formed in 1839, but for three years they had no church and Mass was said once a month in the home of Henry Beckman. The first church built in 1842 was dedicated by Bishop Purcell. The priests who had charge of St. Henry's must have come from Minster at least for a time, since Father John Van den Broeck and Father John Wittmer were pastors at Minster and worked here during the same years.³² Secular priests served this parish from 1848 to 1851. During that time a rectory was built but it was sold when the secular priests left.³³

In September of 1851 the Sanguinists stationed at Himmelgarten took charge

31. The four parishes were: Maria Stein, Ft. Loramie (not considered in this thesis) St. Henry, St. Rose.

32. Kramer, Nuntius Aulae, July 1929, pp. 148-155.
Also compare records of St. Henry and Minster.

33. Ibid., pp. 148-155. Also records at St. Henry prove the above information is true.

of this mission and were to continue to administer it from Himmelgarten during the remainder of the period under study. In 1854 a new church was begun and in 1855 it was dedicated. "Very Rev. Ferneding on Monday, December 3rd blessed the new church of St. Henry. It is of brick 80 x 45 and a credit to the pious and generous Catholics of the congregation and the worthy pastor."³⁴ Two parishes were formed from the territory of St. Henry's. In 1851 St. Mary's Church at Philothea, and in 1858 St. Francis' Mission, Cranberry Prairie.³⁵

34. Catholic Telegraph, XXXIV, Dec. 15, 1855, p. 4

35. Lamott, op. cit., p. 330.

Statistics for St. Henry's taken from original records:

Year	Baptisms	Administered by Revs.
1845	2	Van den Broeck.
1846	8	Van den Broeck, Wittmer, M. Kreusch.
1847	11	Capeder, Van den Broeck, Wittmer.
1851	9	Ganther, Albrecht.
1852	12	Albrecht, M. Kreusch.
1853	17	Albrecht, M. Kreusch.
1854	24	Albrecht, Falk.
1855	13	Albrecht, Falk.
1856	16	Obermueller, Dambach, Homburger.
1857	25	Van den Broeck, Homburger.
1858	21	Capeder, Van den Broeck.
1859	18	Van den Broeck, Ruf, Albrecht, Capeder.
1860	24	Albrecht, Ruf, Dwenger.
1861	30	Glueck, Ruf.
1862	22	Glueck.
1863	30	Albrecht, Schuele.
1864	19	Albrecht, Schuele.
1865	18	Albrecht, Schuele.
1866	19	Van den Broeck.
1867	25	Van den Broeck, Guggenburger.
1868	21	Van den Broeck.
1869	24	Van den Broeck.
1870	26	Van den Broeck.

V. Nativity of the B.V.M. Church, Cassella, Mercer County

(1847-1870)

This parish, dedicated to the Blessed Virgin Mary, was founded in 1847. Formerly its people had been a part of St. Rose parish, which was only two miles distant. It was attached to the Minster Mission Center until 1851. After that time it became a mission of Greenwood.³⁶ The cornerstone to the second church was laid in 1860 and the same church stands to this day. It was dedicated in August of 1862.³⁷ Records would indicate that it was never a large mission parish.³⁸

36. The pastors at Minster and Cassella were the same up to 1851. After that as verified by Father Brunner, Journal, p. 346 this mission was attached to Greenwood.

37. From one of the parish record books kept in the archives at Cassella the following is taken: "Undevigesimo Augosti, anno Domini milesimo octingentesimo sexagesimo secundo, Ecclesia appellata Capella dedicata est solemniter."...

38. Official statistics:

Year	Baptisms	Administered by Revs.
1847	8	M. Kreusch, Capeder, Wittmer.
1848	2	M. Kreusch.
1849		none recorded.
1850	3	Ganther, Kunkler.
1851	18	Albrecht, Schelbert, Ganther.
1852	10	Albrecht, Herbstritt.
1853	15	Herbstritt.
1854	12	Schuele, Kunkler, Albrecht, Falk, Wilhelm,
1855	13	Kunkler, Herbstritt.
1856	8	Herbstritt.
1857	21	Austermann, M. Kreusch, Capeder, Obermueller.
1858	15	Austermann, Haberthuer.
1859	19	Haberthuer.
1860	12	Haberthuer.
1861	11	M. Kreusch, Austermann, Wilhelm.
1862	9	M. Kreusch, Reuter, Drees.
1863	8	Drees.
1864	10	Drees, Wilhelm.
1865	8	Guggenburger.
1866	10	Guggenburger, Glueck, Rist.
1867	15	Drees, Schuele, Guggenburger.
1868	14	Drees.
1869	7	Drees.
1870	18	Kramer, Schuele.

VI. St. John the Evangelist Church, Fryburg, Auglaize County
(1849-1851) (1857-1859) (1861-1862)

This parish was organized from the territory of the church at Petersburg, now no longer in existence. Fryburg was only a mile south from Petersburg. The church of St. John was erected in 1849.³⁹ It was administered from Minster in 1849.⁴⁰ This was a distance of twenty miles. During the various periods that the Sanguinists worked here the following priests were here: Revs. Andrew Kunkler, Matthias Kreusch, Anton Meier, Englebert Ruf, Jacob Ringele.⁴¹

VII. St. Joseph's Church, Wapakoneta, Auglaize County.
(1849-1851) (1857-1870)

This parish was also organized from the territory of the mother church of Petersburg. In 1839 the settlers at Wapakoneta built their own church.⁴² The Sanguinists began working here in January of 1849. The mission was

39. Catholic Telegraph, XVIII, p. 378.

40. Letter, Brunner to Purcell, July 31, 1849 caa. Father Brunner asked the Bishop to be relieved of Fryburg because the distance was too great and the constant travel had proven injurious to the health of the priests at Minster. But they were not relieved of the mission until some time in 1851.

41. Official records at Fryburg show that the following priests worked there:

Year	Baptisms	Administered by Revs.
1851	1	Kunkler (July 12, 1851).
1857	30	M. Kreusch, Meier, Ruf.
1858	32	Ringele.
1859	28	M. Kreusch.
1860	32	M. Kreusch.
1861	8	M. Kreusch (to Feb. 2, 1861).
1862	30	Ruf.

Records prior to 1851 were kept at Minster Mission Center.

42. Lamott, op. cit., p. 157.

relinquished by them in 1851. Again in 1857 they resumed the care of the mission, and the parish remained in their hands during the remainder of our period of study.⁴³

"The cornerstone of the new church of St. Joseph, Wapakoneta, was placed on the 2nd of July, (1857) by the Most Reverend Archbishop... Its site is adjoining that of the one commenced five years ago and never completed."⁴⁴ The financial condition of the parish when it was taken over by the Sanguinists was very bad.⁴⁵ But by constant effort the pastors of the Society caring for the parish gradually brought the church out of its financial difficulty.⁴⁶ Records clearly prove that the parish became a large one through the years.⁴⁷

43. The baptismal records at Wapakoneta prove this fact.

44. Catholic Telegraph, XXVI, July 11, 1857, p. 4.

45. Ibid., XXVI, July 25, 1857, p. 4.

46. Ibid., XXXIII, March 23, 1864, p. 11. "St. Joseph's Church Wapakoneta is getting back into shape from debt."

47. These statistics were taken from the official registry:

Year	Baptisms	Administered by Revs.
1849	29	Capeder, Homburger, Berger.
1850	24	Berger.
1851	25	Kunkler, Schelbert, Gales.
1857	21	Herbsttritt, Hennebery, M. Kreusch, Ruf.
1858	26	Herbsttritt, Ringele, M. Kreusch.
1859	39	Ringele.
1860	41	Ringele, Herbsttritt.
1861	37	Herbsttritt.
1862	51	Herbsttritt.
1863	42	Herbsttritt, Dwenger.
1864	56	Kunkler, Herbsttritt, Dwenger.
1865	40	Kunkler, Griessmeier.
1866	71	Griessmeier, Frensch.
1867	43	Frensch.
1868	50	Griessmeier, Frensch.
1869	58	Griessmeier.
1870	55	Griessmeier.

VIII. St. Rose Church, Lima, Allen County

(1850-1861)

One of the hardships for the Sanguinists in their work was the distance to the missions. This mission at Lima was thirty miles from Minster. There is an unexplainable situation here that should be pointed out. Lima is in Allen county and as such belonged to the Cleveland Diocese.⁴⁸ Yet as long as the Sanguinists administered to this mission they always wrote concerning it to the Archbishop of Cincinnati and not to the Bishop of Cleveland.⁴⁹

According to one reliable authority the Sanguinists visited Lima in 1846 and said Mass for the first time in the house of Mr. Lawrence O'Connell.⁵⁰ Between 1850 and 1855 Father Matthias Kreusch helped care for the parish with Father O'Sullivan from Tiffin, Ohio. They alternated their monthly or bi-monthly visits. Undoubtedly Father Kreusch was in charge of the Germans and Father O'Sullivan the Irish. After 1855 Father Kreusch was placed in full charge of the mission with some assistance from Father Patrick Hennebery.⁵¹

During Father Kreusch's administration a church was built in 1858, a brick structure 24 x 35 feet.⁵² The "Catholic Telegraph" had an interesting article

48. Lamott, op. cit., p. 98 Allen county was definitely in the Cleveland diocese.

49. It would seem after 1858 that Lima was attended from Wapakoneta and in 1860 assigned to St. Mary's, St. Mary's, Ohio.

50. Houck, op. cit., I, p. 480.

51. Ibid., p. 482.

52. Catholic Telegraph, XVIII, June 25, 1859, p. 4 assigns the name of Our Lady of the Scapular to the first church in Lima: "There is a small and near new church in Lima called Our Lady of the Scapular. It stands on a lot 50 x 250 donated by a Mr. Gunkel. The congregation is chiefly Irish, but there were also some German families."...

concerning a visit to Lima that Archbishop Purcell was supposed to have made in June of 1859:

The train on which the Archbishop went to Lima, last Saturday, having missed the connection with the P.F. and Chicago train, he had to lay over in that town till midnight. Fortunately the zealous pastor, Rev. Kreusch, was there and arrangements were made for a discourse on Catholic doctrine in the town hall that evening. The hall was crowded with an intelligent and attentive auditory who seemed not unwilling to listen, even if the discourse exceeded the hour and a half which it occupied. 35

Father Patrick Hennebery helped Father Kreusch in his mission at Lima. He had the care of the Irish people. Concerning Lima, Father Hennebery had this to say:

"Lima congregation is growing remarkably fast. The church is now so little that one-third of the people cannot fit into it. I suppose that Lima, if well attended will have two churches yet. It will probably be as big as Piqua..." 54

In a letter to Archbishop Purcell, Father Kreusch sought to be relieved of the Lima Mission. At that time in 1860, he described Lima as having fifty families. 55

53. Catholic Telegraph, XVIII, June 25, 1859 p. 4.

54. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.

55. Letter, Kreusch, Fryburg, to Purcell, Oct. 3, 1860 caa.

The baptismal records at Lima begin with 1858:

Year Baptisms Administered by Revs.

1858 12 M. Kreusch.

1859 31 M. Kreusch, Hennebery.

1860 15 Hennebery, Ringele.

1861 Hennebery, baptized here in June and October.

IX. St. Joseph's Church, St. Joseph, Mercer County

(1846-1847) (1851-1870)

The first settlers of St. Joseph's had to trek some twenty miles to the mother church at Minster for worship. In 1839 they built a church of their own, but it was not blessed until 1845.⁵⁶ As accurately as can be determined, the Sanguinists administered the parish from April 1, 1846 to December 10, 1847. During that period, these priests worked at the mission: Revs. John Van den Broeck, John Wittmer, Matthias Kreusch.⁵⁷

The next period in which the Sanguinists were stationed here began in September of 1851. Records show that these Precious Blood priests labored here from 1851 to 1870: Revs. Stephen Falk, Sebastian Ganther, Joseph Albrecht, John Van den Broeck, Patrick Hennebery, Amadeus Dambach, Peter Capeder, Engelbert Ruf, Francis Obermueller, Aloysius Schelbert.⁵⁸ The average number of baptisms through the years was between fifteen and twenty indicating that the mission was of medium size. The mission was at first affiliated with Minster and then transferred to the administration of the Himmelgarten religious house.⁵⁹

X. St. Mary's Church, Philothea, Mercer County

(1851-1870)

St. Mary's mission at Philothea was formed from the territory of St. Henry's

56. Lamott, op. cit., p. 155.

57. Baptismal records show the above appointments.

58. Clerus Cincinnatensis, II, No. 2, p. 102.

59. Baptismal records bring out the above statistics.

Journal, p. 346 mentioned explicitly that it was ministered to from Himmelgarten for a time.

in 1851. For a time the pioneers had no church building. The first log church 40 x 30 was built in 1853.⁶⁰ This parish came into prominence for its work among the negroes who had settled here. This mission was cared for from various places, from Himmelgarten, Maria Stein, and Carthagena.⁶¹ It was never considered a large parish but it definitely fulfilled a great need in its help to the pioneers and the negroes of the territory.⁶² Father John Van den Broeck worked here more than any of the other Sanguinists.⁶³

60. Clerus Cincinnatensis, p. 98.

61. Himmelgarten: Father Albrecht was superior at Himmelgarten and pastor at Philothea.

Maria Stein: Letter, Hennebery to Purcell, Dec. 5, 1859 caa
"Philothea, Mercer Co. is attended from Maria Stein."

Carthagena: Letter Kunkler to Purcell, Oct. 31, 1861, caa
"I inform your Grace that Rev. John Van den Broeck is now in
Carthagena... and attends to the congregation of St. Philothea."

62. The negro converts of this parish are to be considered under a separate chapter.

63. Statistics taken from the original records at Philothea:

Year	Baptisms	Administered by Revs.
1854	6	Albrecht.
1855	6	Albrecht.
1856	7	Falk, Dambach.
1857	47	Van den Broeck (24 colored people baptized).
1858	17	Van den Broeck, Wilhelm
1859	12	Ruf, Van den Broeck.
1860	7	Ruf, Albrecht.
1861	10	Dwenger, Hennebery.
1862	13	Van den Broeck.
1863	5	Van den Broeck.
1864	8	Van den Broeck.
1865	15	Schelbert.
1866	16	Laux.
1867	13	Marte.
1868	9	Marte.
1869	17	Ringele.
1870	8	Capeder.

XI. St. Sebastian's Church, St. Sebastian, Mercer County

(1852-1870)

The mother parish of St. Sebastian was St. Rose about five miles away. Archbishop Purcell gave permission to the settlers in this territory to form their own parish and build a church in 1852.⁶⁴ The cornerstone for the church was laid in May of that year by Father Andrew Kunkler and that winter it was completed at a cost of \$1,000. It was 40x60 in size. In 1853. the church was dedicated by Rev. John Van den Broeck. From that time until 1857 Mass was said every other Sunday by a priest either from the Mission Center of Minster or from Maria Stein.⁶⁵ Among the priests who labored here were the following: Revs. John Van den Broeck, Andrew Kunkler, Peter Wilhelmi, Peter Capeder, Sebastian Ganther, Joseph Dwenger, Bernard Austermann, Erhard Glueck, Caspar Schelbert, Jacob Ringele, John Birnbaum.⁶⁶

XII. St. Joseph's Church, Egypt, Auglaize County

(1852-1870)

This district, about three miles west of Minster and a little south, petitioned for a church to be built in their midst. The mother parish of St. Augustine's was crowded and the roads, during certain seasons of the year, were almost impassable. With due permission the settlers started to

64. Lamott, op. cit., p. 155.

65. Pax, Nuntius Aulæ, XV, No. I "St. Sebastian Parish".

66. Ibid., "St. Sebastian Parish"; All records up to the year 1903 were destroyed by fire. In later years this mission was also attended from the seminary at Carthagena. cf Catholic Almanac, p. 83. in the year 1861.

build their church at a cost exceedingly low, about three hundred dollars with the congregation furnishing the floor and the siding material. The congregation was shepherded from Minster and Maria Stein the first four years. After the convent was built a short distance from the church, whoever was chaplain at the convent also had the care of the parish.⁶⁷ Father John Wittmer labored at this mission for fourteen years.⁶⁸

XIII. St. Anthony's Church, Padua, Mercer County

(1852-1870)

This little mission was located about seven miles north of Fort Recovery,

67. Kraus, Nuntius Aulæ, XV, No. 2, "St. Joseph's, Egypt." Lamott, op. cit., p. 156.

68. The following are the statistics from original records:

Year	Baptisms	Administered by Revs.
1852	1	Willi.
1853	7	Wilhelmi, Gales, Willi, M. Kreusch.
1854	11	Gales, Wilhelmi, Homburger, Schuele.
1855	6	Wilhelmi.
1856	7	Dambach, Falk, Wittmer
1857	16	Wittmer, M. Kreusch.
1858	9	Wittmer.
1859	14	Wittmer.
1860	12	Wittmer.
1861	17	Wittmer.
1862	16	Wittmer.
1863	14	Wittmer.
1864	11	Wittmer.
1865	13	Wittmer.
1866	13	Wittmer.
1867	15	Wittmer.
1868	11	Wittmer.
1869	19	Wittmer.
1870	6	Wittmer.

Ohio and only a mile east of the Indiana State border. The mother church of this parish was that of St. Joseph's, Victoria, Ohio. Rev. John Albrecht was given charge to organize the parish in 1852.⁶⁹ He came from Himmelgarten convent to say Mass for these pioneer people. By 1866 the log church, built when the parish was organized, became inadequate. Gerhard Homan donated two acres and a new church was built on the property some years later.⁷⁰ As the records would indicate the mission was attached to the convent in Jay county, Indiana after 1854.⁷¹

XIV. Our Lady of the Rosary, St. Mary's, Auglaize County (1854-1870)

The seventh parish to be formed from the mother parish of Minster was that at St. Mary's, Ohio in 1854. St. Mary's was located at the eastern

69. Lamott, op. cit., p. 156.

70. Diller, Nuntius Aulae, "St. Anthony Parish", XVI, p. 62, January 1933.

71. Catholic Almanac, p. 83, 1861.

The first records of the parish date back to 1853.

Year	Baptisms	Administered by Revs.
1853	3	Albrecht, M. Kreusch.
1854	9	Albrecht, Broeck, Willi.
1855	4	Ganther.
1856	5	Ganther, Wittmer, Schuele.
1857	7	Ganther.
1858	10	Ganther.
1859	9	Ganther.
1860	16	Ganther, Schuele.
1861	11	Schuele.
1862	15	Schuele.
1863	12	Schuele, Ruf.
1864	15	Ruf.
1865	6	Ruf.
1866	10	Wilhelmi.
1867	7	Wilhelmi.
1868	8	Ringele.
1869	5	Capeder.
1870	9	Capeder.

extremity of the Grand Reservoir or St. Mary's Lake. It was about eleven miles from Minster.⁷² At first, the missionary who had charge of the parish came from Minster. By 1859 Rev. Patrick Hennebery had taken up part time residence there. In a letter to Archbishop Purcell on December 5, 1859 he had this to say,

St. Mary's is my place of residence for such time as I must attend all these stations alone, it being the center place. Here there are about sixty families, besides a large number of renegade Catholics, who either come here so, or became so before the church was built here; only a few have fallen away from us since...When at home, I have the rosary and a little meditation every evening. Several strayed sheep have come back to us thereby. Divine service is here every two weeks. My dwelling is the sacristy. 73

A new church was built there in 1867 which stands to this day as a landmark of those early pioneers' work. It was dedicated by Archbishop Purcell on November 17th. It was described as of Gothic style, ninety feet long, forty-eight feet wide and walls thirty-two feet, the square and steeple 150 feet.⁶⁹ This was considered one of the larger Sanguinists missions, and great

72. Lamott, op. cit., p. 156; Clerus Cincinnatensis, p. 103.

73. Letter, Hennebery, St. Mary's, Ohio to Purcell, Dec. 5, 1859, caa.

74. Catholic Telegraph, XXXVI, Nov. 27, 1867, p. 4.

credit should go to Father Patrick Hennebery for his work there.⁷⁵

XV. St. John the Evangelist's Church, Defiance, Defiance County
(1854-1855)

The Sanguinists were called upon to assume a large mission territory in the diocese of Cleveland in April of 1854, namely, the Defiance mission headquarters. In 1850 Defiance had been designated as the center for the administration of all missions in Defiance county, part of Fulton, Henry, Paulding, Williams and Wood counties. While the Society of the Precious Blood was in charge of the parish, a residence for the priests and one for the Sisters were built. Some of the missions administered from Defiance were North Ridge, Delaware Bend, Clarksdale, and Junction.⁷⁶

75. Statistics for St. Mary's Church, St. Mary's, Ohio are as follows:

Year	Baptisms	Administered by Revs.
1856	19	Hennebery.
1857	30	Hennebery, M. Kreusch, Kunkler.
1858	20	Hennebery, M. Kreusch, Ringele.
1859	25	M. Kreusch, Hennebery, Ringele.
1860	27	Hennebery.
1861	12	Dwenger, Cubers (secular priest).
1862	38	Dwenger.
1863	26	Dwenger.
1864	39	Dwenger, Laux.
1865	30	Dwenger.
1866	39	Dwenger.
1867	31	Dwenger, Frensch, Rist.
1868	23	Dwenger.
1869	18	Guggenburger, Rist.
1870	22	Rist.

76. The following data was taken from original records at Defiance:

Year	Baptisms	Administered by Revs.
1854	56	Hennebery, Schuele, Gales, Herbstritt, Ruf.
1855	43	Ringele, Ruf.

Records of the missions cared for from Defiance were kept at Defiance.

XVI. St. Wendelin's Church, St. Wendelin, Mercer County

(1856-1870)

Another mission church built in the wide open spaces was that of St. Wendelin's. The parish was formed in 1856.⁷⁷ The chaplain of Himmelgarten convent had charge of this mission.⁷⁸ Rev. John Van den Broeck was very successful in convert work in this parish, especially in the years 1866 and 1868.⁷⁹

XVII. St. Patrick's Church, Glynwood, Auglaize County

(1857-1870)

Out of the territory of St. Mary's parish, St. Mary's, Ohio was formed a new parish in 1859.⁸⁰ This section was under the zealous care of Father Patrick Hennebery. In 1859 he wrote to the Archbishop concerning the parish:

There is a new settlement six miles from St. Mary's and seven from Wapakoneta in a fine good country. Three miles to the north

77. Lamott, op. cit., p. 156.

78. Catholic Almanac, p. 83, in the year 1861.

79. The official statistics of St. Wendelin's follow:

Year	Baptisms	Administered by Revs.
1856	1	Homburger.
1857	8	Ruf.
1858	5	Ruf.
1859	4	Ruf.
1860	4	Ganther, Albrecht, Guggenburger.
1861	10	Glueck, Albrecht, Ganther.
1862	10	Glueck, Reuter.
1863	15	Reuter.
1864	7	Reuter.
1865	16	Schuele, Reuter.
1866	26	Albrecht, Van den Broeck.
1867	16	Ringele, Van den Broeck, Schuele.
1868	34	Ringele, Schelbert, Van den Broeck.
1869	5	Reuter.
1870	12	Reuter.

80. Clerus Cincinnatiensis, Vol. 2, No. 2, p. 86.

of St. Mary's and Wapakoneta plankroad. There are nearly twenty families there, about four of them are not living there but have bought land there. Mr. Jerome McFarland will deed you an acre of land for the church and graveyard. May it please Your Grace to allow them to bless the graveyard. 81

In the early records this was known as St. Thomas, Auglaize county.⁸² The first frame church was built in 1861. The records of the parish begin with 1861, the year the church was completed.⁸³ The following Sanguinists labored here: Revs. Joseph Dwenger, Matthias Kreusch, Patrick Hennebery, Henry Drees, Anthony Guggenburger, Philip Rist.⁸⁴

XVIII. St. Francis Church, Cranberry Prairie, Mercer County

(1858-1870)

In a report in the "Catholic Telegraph" in October 1858 the following was found: "There is another church in progress, four miles from St. Henry to be called in honor of St. Francis of Assisi."⁸⁵ The church was dedicated in September of 1860 by the Archbishop. The pastor who had charge of this parish resided at Greenwood. Among the Sanguinists who labored here were the following: Revs. Paul Reuter, Peter Capeder, Xavier Griessmeier, Rochus Schuele, Jacob Marte, Erhard Glueck.⁸⁶

81. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.
82. Lamott, op. cit., p. 156.
83. Records originally kept at St. Mary's, St. Mary's, Ohio from which place it was administered.
84. Names appear on the Baptismal records at St. Patrick's.
85. Catholic Telegraph, XXVII, Oct. 16, 1858, p. 4.
86. Siebeneck, Nuntius Aulæ, "St. Francis Parish", Jan. 1935, p. 45. The official registry at St. Francis verifies the above named priests as having worked at the mission.

XIX. St. Peter's Church, St. Peter, Mercer County

(1858-1870)

Rev. John Van den Broeck was sent to the district of what is now St. Peter's parish, to organize that mission in 1858. He had the assistance of a chosen building committee to help in the work of planning and building the church.⁸⁷ The first church, then, was completed in 1859. The parish originally had twenty-nine families and the records would indicate that it did not increase in number of families to any great extent.⁸⁸

XX. St. Patrick's Church, Spencerville, Allen County

(1858-1859)

Father Patrick Henneberry was the first priest to visit the people of Spencerville. His letter of August 22, 1858 is of special interest:

Yesterday, the 21st inst. I received a letter from Mr. Michael Ennis of Deep Cut (a little place ten mile north of St. Mary's on the canal) concerning a new church, which the people there intend, with your Grace's permission to build. There are about seventy individuals in all there, of whom the majority are uninstructed in

87. Souvenir of the Diamond Jubilee of St. Peter's Parish, p. 12.

88. St. Peter's mission records are as follows:

Year	Baptisms	Administered by Revs.
1860	8	Ganther, Schuele, Albrecht.
1861	4	Schuele.
1862	10	Schuele, Ruf, Reuter.
1863	8	Ruf, Reuter.
1864	2	Schuele.
1865	14	Reuter, Schuele.
1866	11	Ruf, Reuter, Wilhelmi.
1867	15	Wilhelmi, Reuter.
1868	16	Wilhelmi.
1869	8	Wilhelmi.
1870	12	Wilhelmi.

the Catholic doctrine, and in extreme danger of becoming victims to heresy or infidelity, unless they are looked after without delay.

When I visited them about a year ago, big boys and girls were brought to be baptized to me. Several young men and women came to the sacraments for the first time. Many others had become Protestants and could not be regained. Seeing their extreme misery, and not thinking that they would have the courage to build a church, I advised those that wished to be saved to sell out and go to some Catholic congregation. No one went but now they all have come to the conclusion to build a little church, 25 by 30 at Spencer on the canal, eight miles from Delphos and twelve miles from St. Mary's. The land all around is pretty good and cheap. They will give the deed to the church lot to your Grace.

Finally as those people intend to begin work soon, may it please your Grace to give a speedy reply as to what to do in the case proposed. 89

Father Hennebery laid the foundation for a new parish by his continued zeal for these people. He was caring for this mission as well as others in the territory from St. Mary's.⁹⁰ In 1849 the Spencerville mission was placed under the administration of the secular clergy.⁹¹

XXI. Immaculate Conception Parish, Celina, Mercer County

(1864-1870)

The pioneer Catholics of Celina were Owen Gallagher, Daniel Mahoney, Celestine Garnier, Joseph Briggs, and John Hess. In 1864 a parish was established in the county seat of Mercer county. A report on Celina appeared in the "Catholic Telegraph": "On Wednesday High Mass was sung in a

89. Letter, Hennebery to Purcell, Aug. 22, 1858, caa.

90. Father Hennebery mentioned explicitly in several of his letters to the Archbishop that St. Mary's was his place of residence when caring for the missions nearby.

91. Houck, op. cit., I, p. 623.

beautiful grove being clear and calm at Celina, chief town of Mercer county and the cornerstone of a new church was blessed and placed by the Archbishop.⁹² In another report in 1866: "The church at Celina is completed."⁹³

A real tribute was paid the Catholic people of the town and northwestern Ohio by an historian of that time: "The German Catholic element is strong in Celina, and indeed in the new northwest of Ohio generally, and it makes a thrifty, upright, industrious body of pioneers, intensely patriotic and well adapted to cope with a wilderness condition."⁹⁴

XXII. St. Aloysius Church, Carthagena, Mercer County
(1865-1870)

This parish is different in origin from the other missions that have been discussed. When the Sanguinists had built their seminary at Carthagena, Catholic people settled in the territory and came to the chapel for Mass. They became so numerous that the necessity of forming a parish for them was evident. This was done in 1865. At that time Rev. Aloysius Shelbert

92. Catholic Telegraph, XXXIII, Sept. 7, 1864, p. 294.

93. Ibid., XXXV, June 13, 1866, p. 4.

94. Howe, op. cit., II, p. 236.

The following are the statistical records of Celina parish:

Year	Baptisms	Administered by Revs.
1864	4	Dwenger, Dickman.
1865	8	Griessmeier, Dwenger, Dickman, M. Kreusch.
1866	9	Dwenger, Dickman.
1867	18	Dickman, Guggenburger.
1868	16	Dickman, Drees.
1869	16	Dickman, Drees, Kenk.
1870	10	Kenk.

had charge of the parish. Other Sanguinists who were assigned to the parish included Revs. Bernard Dickman, Anthony Guggenburger, Mathias Kenk, and Henry Drees.⁹⁵

XXIII. Holy Trinity Church, Coldwater, Mercer County

(1867-1870)

About six miles from Carthagena a new parish was formed in Coldwater in 1867.⁹⁶ The Holy Trinity mission was formerly a part of the church of Philothea. This new mission was administered from Carthagena. Two of the priests who worked here during this short period were Revs. Jacob Ringele and Henry Drees.⁹⁷

XXIV. St. Paul's Church, Sharpsburg, Mercer County

(1868-1870)

St. Paul's parish was organized out of St. Wendelin's territory in 1868. It was located about three miles south of St. Wendelin's.⁹⁸ Father Paul Reuter worked in the organization of the parish and was pastor from the founding of the parish until after 1870.⁹⁹ The mission was still being cared for from

95. Souvenir of the Golden Jubilee of the Dedication of St. Aloysius Church, Carthagena, Ohio.

96. Lamott, op. cit., p. 155.

97. Clerus Cincinnatensis, Vol. 2, No. 2, p. 77. From the records at Coldwater:

Year	Baptisms	Administered by Revs.
1868	1	Drees.
1869	6	Ringele, Marte.
1870	10	Ringele.

98. Lamott, op. cit., p. 156.

99. From the official records at St. Paul's, Sharpsburg:

Year	Baptisms	Administered by Revs.
1868	7	Reuter.
1869	10	Reuter.
1870	9	Reuter.

St. Wendelin's in 1869.¹⁰⁰

There were many other missions administered by the Sanguinists in this area. Among them were the following:

1) Shanesville in Dublin Twp., Mercer County

Of this mission Father Hennebery had this to say that it was: "sixteen miles from St. Mary's and about the same distance from St. Henry's...There are about ten families. I attend them once a month."¹⁰¹ The Catholic Almanac placed this mission under the care of the parish of Wapakoneta in its report for 1861.¹⁰² Wapakoneta at that time was in charge of the Sanguinists.

2) Acadia, Allen County

There was another mission in Allen county which Father Hennebery administered in 1858 and 1859. "Acadia, Allen county, is a new little mission, containing seventeen families. They have a hued log church called St. Patrick's. I go there once a month. The people are all very good Catholics; nearly all go to confession and Communion every time I come."¹⁰³

3) Sholltown, Allen County

"Sholltown, ten miles east of Lima, is a small place. There are only ten families very scattered around there, who have no church nor the will to put

100. Catholic Almanac, 1869, p. 97.

101. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.

102. Catholic Almanac, 1861, p. 84.

103. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.

one up. I go there every two months. A large family of Americans were received there into the Church by Father Matthias Kreusch.¹⁰⁴ This again was one of Father Hennebery's missions. He truly had an astounding far flung mission field.

4) SS. Peter and Paul Church, Petersburg, Auglaize County.

This had been the mother church of Wapakoneta and Fryburg. The Sanguinists had charge of the parish for a time. Father Hennebery included it in his report to the Archbishop in 1857. In that year it had thirteen baptisms, three marriages, and five deaths.¹⁰⁵ In 1869 it was a mission of Wapakoneta.¹⁰⁶

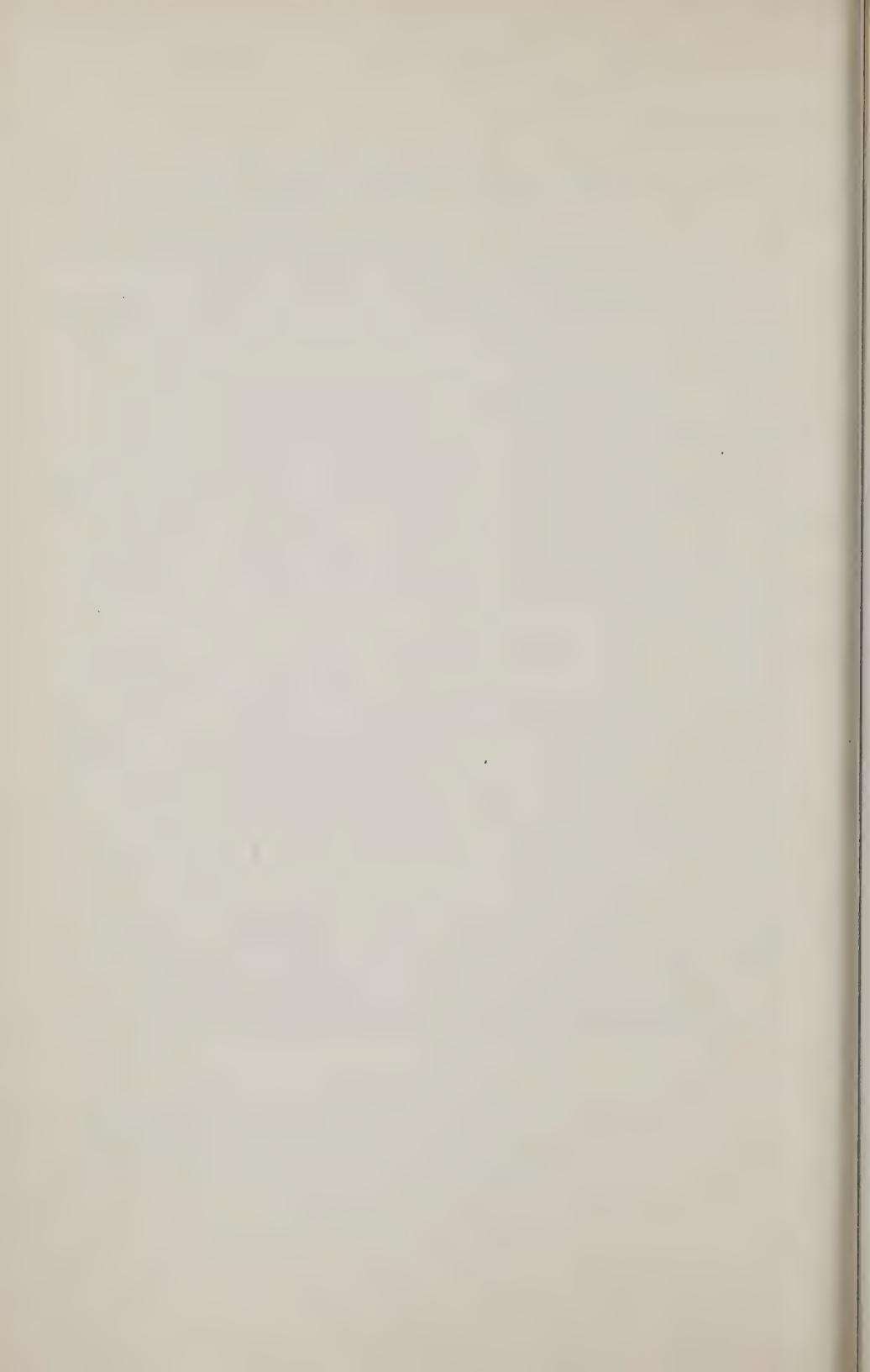
5) There were still other missions as for example, Kossuth, which was attached to St. Mary's, St. Mary's, Ohio.¹⁰⁷ History has lost the story of many of these missions and they are now known only to God. But the work and hardship and toil of those priests who labored for them will not go unrewarded even though history has forgotten them.

104. Letter, Hennebery to Purcell, Dec. 5, 1859. caa.

105. Letter, Hennebery to Purcell, March 24, 1857. caa.

106. Catholic Almanac, 1869 under Archdiocese of Cincinnati. This parish no longer exists, the only evidence of its former existence is a cemetery in an open field, near Fryburg.

107. Catholic Almanac, 1869 under Archdiocese of Cincinnati.

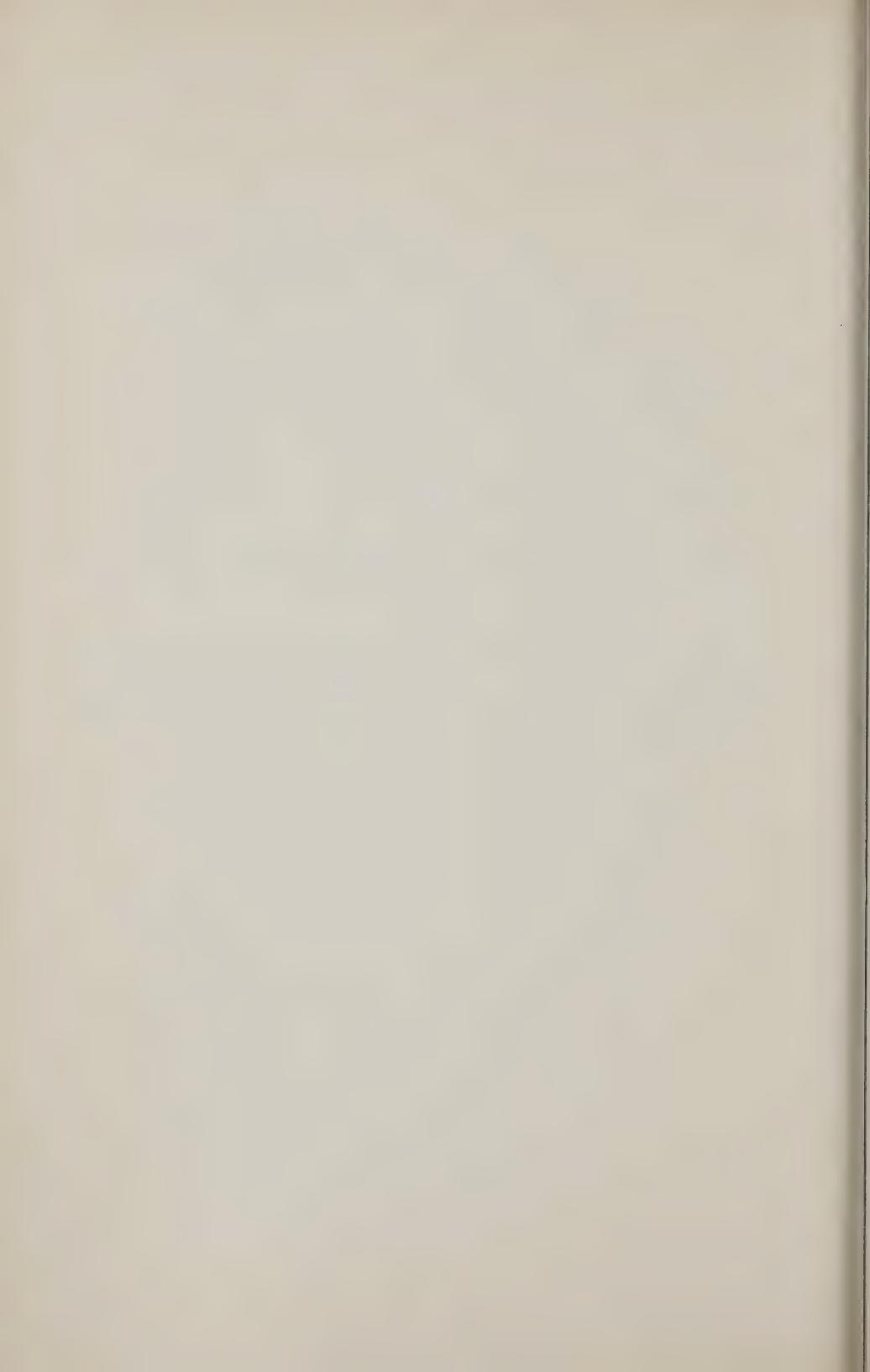


PART III

The "Firsts" in Northwestern Ohio

Convents, Shrine, Seminary

Chapter X.	Convents of the Sanguinist Sisters in Northwestern Ohio
Chapter XI.	The First Shrine in Northwestern Ohio - Maria Stein
Chapter XII.	The First Seminary in Northwestern Ohio



Chapter X

Convents of the Sanguinist Sisters in Northwestern Ohio

As previously mentioned the Sanguinist Fathers, Brothers and Sisters worked together to bring Catholicity to northwestern Ohio. Certainly, one would not get a true picture of the work of the Precious Blood missionaries in this area unless a brief review were made of the work of the Sisters under the direction of Father Brunner. In many instances the missionaries lived in a religious house near the convent and from there helped administer the far flung missions of the Society.

Brief History of the Precious Blood Sisters before 1844

In the year 1834 Father Brunner with the assistance of his truly saintly mother, established at Castle Loewenburg in Switzerland, the Sisterhood of the Precious Blood Society.¹ His own mother, although advanced in age, became a member of this community. The community Rule was a modification of that drawn up by Blessed Gaspar, the founder of the Society

1. For the background of the establishment of the Precious Blood Sisters and of the nine convents in Ohio, acknowledgment is given for the use of Not with Silver or Gold, by a Sister of the Precious Blood Dayton, Ohio, 1945, pp. 60-73; 121-140.

of Missionary Fathers of the Precious Blood. The two principal features of the modified Rule were, first, the perpetual adoration of the Most Precious Blood in the Holy Eucharist and second, the instruction of children.² The Rule was changed somewhat by Father Brunner to fit American way of life.³

A branch of the community was established in the United States with the approval of Bishop Purcell in 1844.⁴ The first group to come to America included Mother Mary Albrecht, and two novices Sister Rosalie Albrecht and Sister Martina Disch. They came to St. Alphonse, Peru on July 22, 1844. Father Brunner welcomed them with the greatest kindness and endeavored to make them as comfortable as circumstances would permit. They lived in a small log house for a time. They learned the hardships and privations of pioneer missionary life from their first day in the mission field.⁵ When Bishop Purcell visited St. Alphonse's in August, 1844 it was suggested that the buildings at New Riegel, which were being constructed for the men's community, be turned over to the Sisters for a convent, school, and chapel of perpetual adoration.⁶

2. Both Rules by Father Brunner, orig. MSS., sha.

3. Ibid., cf also Not With Silver Or Gold, Dayton, 1945, p. 146.

4. Brunner, op. cit., p. 128.

5. Chronik, I, pp. 154-157, sha.

6. Brunner, op. cit., p. 128; Catholic Telegraph, XIII, August 31, 1844 p. 278.

Convent of Mary at the Crib

New Riegel, 1844

When the building was completed at New Riegel the Sisters took up residence there on December 22, 1844. By that time their number had increased to six.⁷ Father Brunner dedicated their chapel to Mary at the Crib, "for it was with Mary at the crib that the Sisters on that Christmas eve of 1844 took up their post of adorers of her Divine Child."⁸ This was the first community to establish perpetual adoration in northwestern Ohio.⁹ All this was brought about principally through the efforts of Father Brunner. Undoubtedly the Superior of the Sanguinist Fathers understood full well the tremendous task that lay before the missionaries. He knew that continuous prayer before the Blessed Sacrament would be a spiritual power that would help pave the way for the success of their missionary labors.

These stalwart Sisters aided Father Brunner in the instruction of the children in the parish school at New Riegel. In their convent they opened a day school, and an asylum for orphan girls. They also established a

7. Not With Silver Or Gold, p. 114.

8. Ibid., p. 115.

9. Houck, op. cit., I, p. 759. This was the first convent in northwestern Ohio.

novitiate for young women desirous of becoming members of their community. Thus, during the entire period under study and for years to come these Sisters of the Precious Blood community have quietly continued their work of charity, prayer and teaching to help in the cause of mission work.¹⁰ The New Riegel convent is often referred to as "The Cradle of the Congregation of the Precious Blood Sisters in America."

Convent of Mary of the Angels

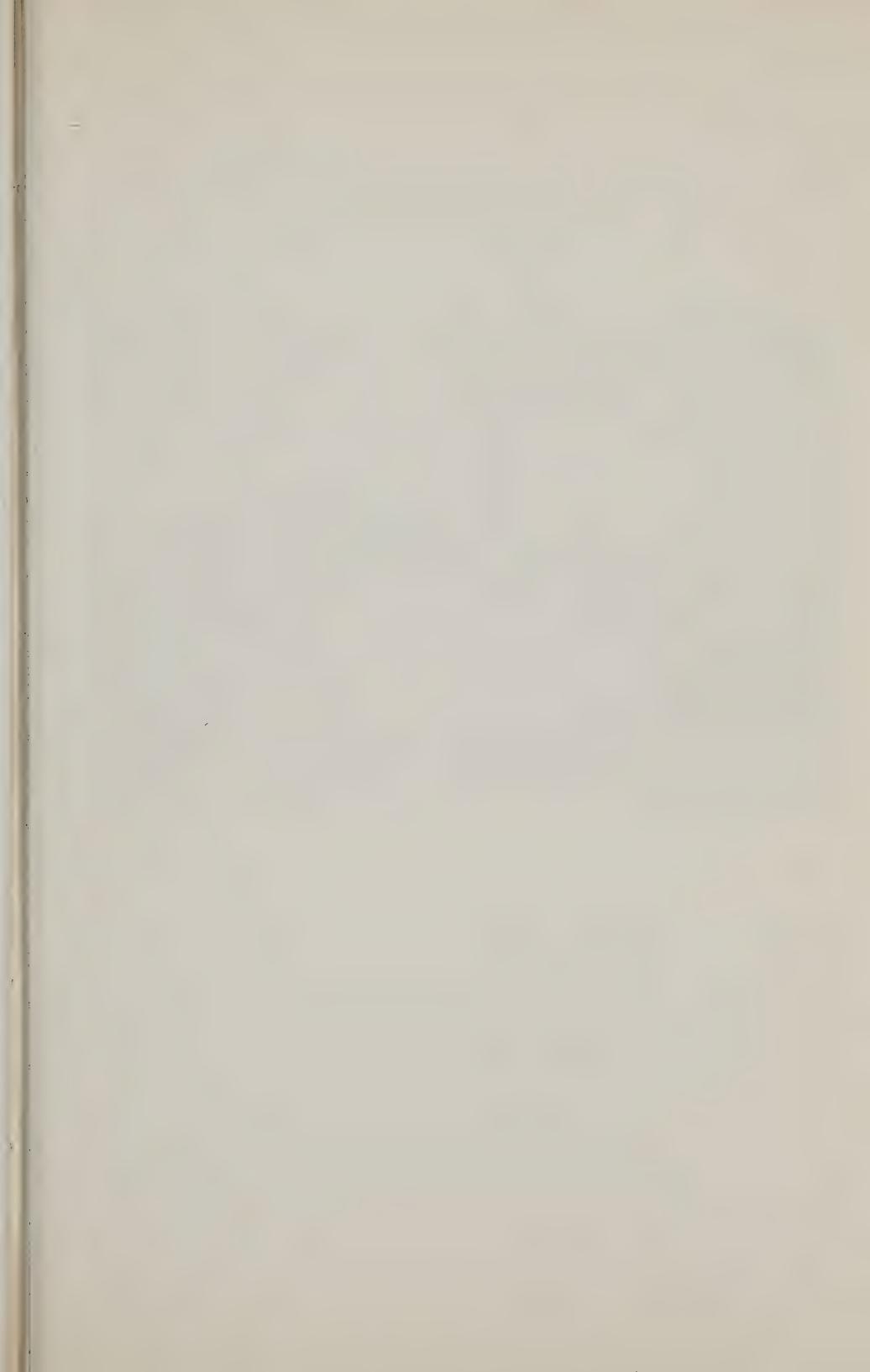
Thompson, 1845

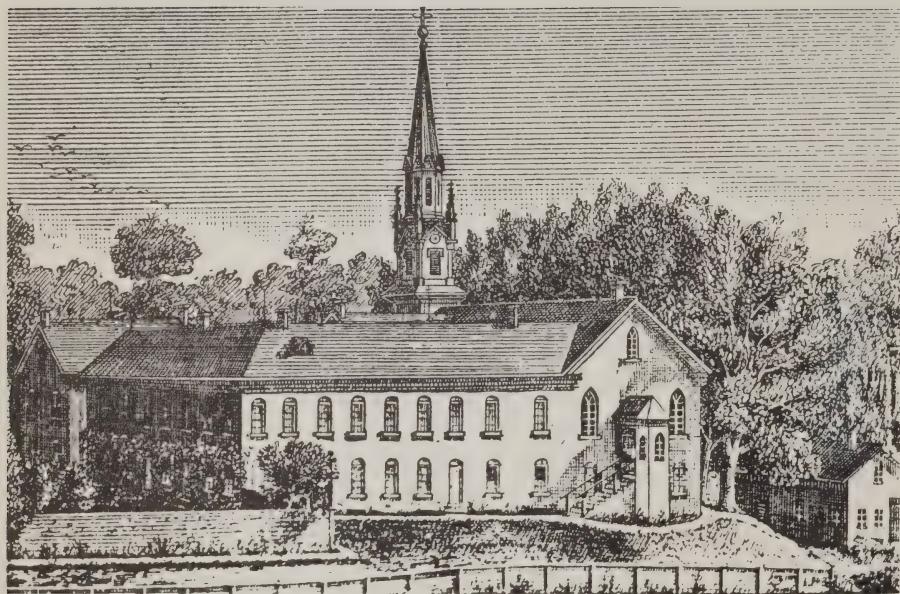
With the increased mission activity in 1845 a second convent was established at Thompson. Father Brunner in April of 1845 bought eighty acres, partially cleared of timber, near St. Michael's Church, Thompson.¹¹ An old log house was on the property and this was made into a temporary dwelling for the few Sisters who came in September from the convent at New Riegel. By December the chapel and convent at Thompson was ready for occupancy. The Feast of St. Nicholas, December 6, marked the beginning of perpetual adoration in the second convent.¹² These two convents, the one at New Riegel and the one at Thompson, were the only existing convents in northwestern Ohio.

10. Chronik, I, pp. 167-171; Houck, op. cit., I, p. 759.

11. Chronik, I, p. 171; Leben und Wirken, p. 120.

12. Chronik, I, pp. 171-172.





Convent at Maria Stein, Ohio

Convent of Mary, Help of Christians

Maria Stein, 1846

In the fall of 1845 the precious Blood Fathers had assumed charge of the Minster missions including that of St. John's, Maria Stein. In accordance with his general policy Father Brunner set about to purchase a tract of land and to construct a convent. About a mile from the church at Maria Stein he began the building of a convent on a sixty acre tract of land. The cornerstone of the new building was laid in November 1845.¹³ Father John Van den Broeck had charge of the actual building construction. The buildings were completed in about a year's time. Father Brunner dedicated the chapel to "Mary, Help of Christians" and named the convent "Maria Stein," chiefly because it possessed a painting of the Mother of God which was an exact duplicate of the famous "Gnadenbild" at Maria Stein in Switzerland. This was the same picture, which according to Bishop Purcell, had miraculously preserved them from shipwreck and death off the coast of England on that memorable first Journey to America.¹⁴

It was towards the end of September that the third convent for the Sisters had been established, consisting of a chapel with dwelling space above and below. At some distance from the convent the house for the priests and Brothers was erected.¹⁵ It is important to note that it was the policy of

13. Chronik, I, p. 175.

14. Chronik, I, p. 92; Leben und Wirken, p. 131.

15. Leben und Wirken, p. 133.

Father Brunner to establish these convents and next to them a religious house for the priests, and from the religious house the missionaries would administer the missions in the vicinity. Maria Stein played an important part in the early missionary work of Mercer and Auglaize counties. The parishes of St. John's, Maria Stein, St. Joseph's, Egypt, and others were cared for from this religious center.

Convent of Mary at the Holy Sepulcher

Glandorf, 1849

The Sanguinist Fathers were asked to take charge of the Glandorf parish in 1848. In the fall of that year Father Brunner brought the Sisters to this place to teach the school children. The Sisters lived in temporary quarters until the following summer when a new convent was ready for occupancy. On July 2, twenty Sisters began perpetual adoration in the chapel dedicated to the Sorrowful Mother.¹⁶ Once more a major Mission Center was assured of continuous prayer for its success.

Convent of Mary, Mother of Good Counsel

Maria-Camp, 1850

Father Brunner had bought 120 acres of land located about two miles from

16. Schill, op. cit., pp. 30-31; Notizen der Versammlung, pp. 28-30.

Glandorf in February of 1848. It had been purchased at a cost of \$1,200. Of this land seventy acres were cleared. Maria-Camp was originally intended as the location for priests and Brothers and possibly an institution of learning.¹⁷ In 1850 Maria-Camp was turned over to the Sisters and occupied by them. The new chapel was dedicated to the Blessed Virgin Mary under the title of Good Counsel.¹⁸ A priests' and Brothers' house was erected some distance from the convent.

The chaplain at the convent also helped in the Glandorf mission area, principally at the mission of New Cleveland. Shortly after 1870 the property was sold but there remains to this day the brick buildings of a once flourishing community and the cemetery on the left bank of the Blanchard River to bear mute testimony that noble souls lived and worked for God here and now rest in peace.¹⁹

Convent of Mary, Mother of God

Greenwood, 1850

By the fall of 1850 another convent had been built under the supervision of Father Brunner. The site was not far from Cassella. It was a farm of eighty acres covered with dense forest trees. It was named Greenwood (Gruenen Wald) in memory of the pilgrimage place of the same name in Alsace.²⁰

17. Letter, Brunner to Wittmer, Feb. 24, 1848, scac 3.

18. Schill, op. cit., pp. 32-33; Leben und Wirken, p. 142.

19. Ibid., pp. 32-33.

20. Chronik, I, p. 205.

Sisters stationed at Maria Stein came to take up their work here and continue the practice of perpetual adoration. Father Brunner desired a number of small convents in preference to several large establishments. He was convinced that frequent change of abode was essential to the spiritual life. It kept one's soul free and detached from any one place.²¹

In time a priests' residence was erected at Greenwood and the missions of Cassella and St. Rose were attended from there.²²

Convent of the Visitation of Mary

Minster, 1852

Father Brunner bought several acres of land at Minster, where he began work on another convent. It was begun in 1851 and completed in the fall of 1852. He dedicated it under the title of the "Visitation of Mary". The Sisters, besides teaching, devoted their time to the care of the St. Mary's Institute which had been founded to care for the orphans resulting from the cholera of 1849.²³

Convent of Mary, Mother of Mercy

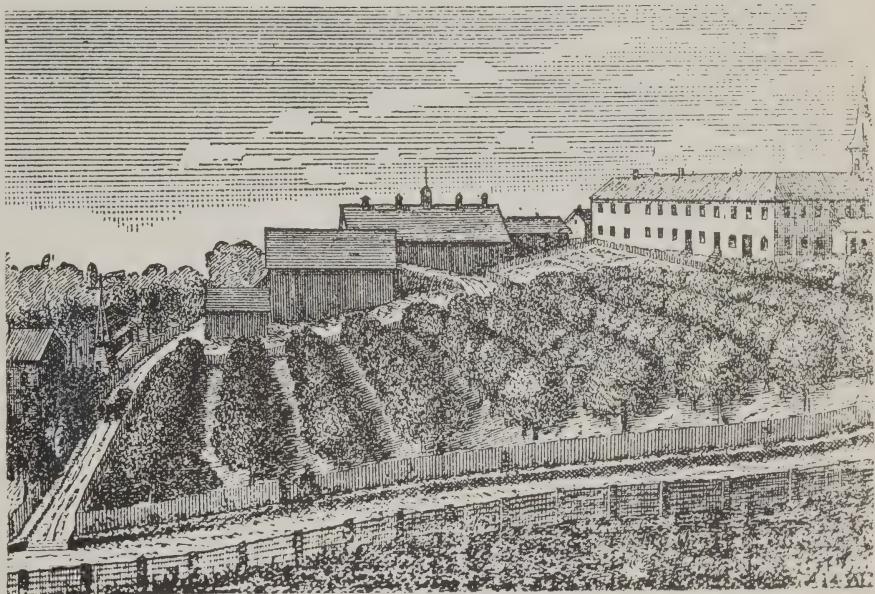
Himmelgarten, 1852

Another convent was founded in 1852, situated between the parishes of St. Henry and St. Joseph. Father Brunner had the good fortune to procure

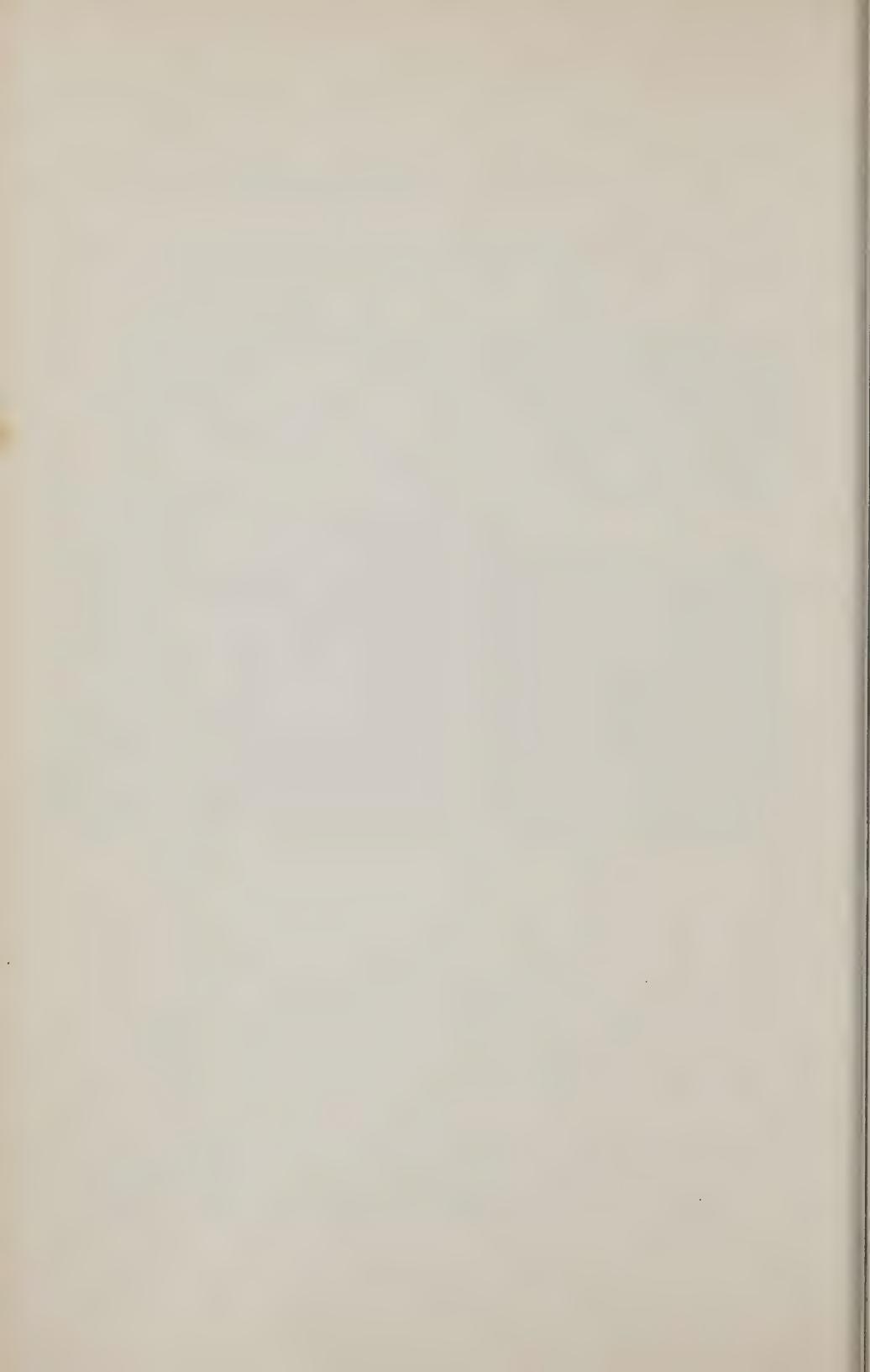
21. Leben und Wirken, p. 116; Not With Silver Or Gold, p. 128.

22. Journal, p. 346.

23. Chronik, I, pp. 210-212; Leben und Wirken, p. 151.



Convent at Himmelgarten, Ohio



520 acres of land at a low price in this part of God's country. In May of that year, eleven Sisters had consecrated their lives in perpetual adoration to God at Himmelgarten. The chaplain of the convent also attended the parishes of St. Henry and St. Joseph.²⁴

Convent of Mary's Flight into Egypt

Egypt, 1856

The last convent, built in 1856, was only a short distance from the church of St. Joseph's, Egypt.²⁵ It was a beautiful location and the convent was dedicated to the honor of Mary's Flight into Egypt. Here the Sisters continued their work of prayer and teaching. One eyewitness anonymously wrote of a visit to the chapel:

There is no noise, no turmoil. Far and wide reigns a stillness as in the depths of the forest. But we do hear something: an almost uninterrupted prayer; a calling to the throne of the Most High. Wreaths are fashioned from flowers--not from flowers and leaves that soon wither and die--but they are composed of numberless acts of praise of God, of countless aspirations of "Glory to the Blood of Jesus," of thousands of "Aves," and not seldom of hymns of praise of consecrated souls. And when betimes the choir of adorers is mute, we can pay a visit before the tabernacle, for nothing disturbs us here; the regular ticking of the clock serves only to remind the soul of the fleetness of time.²⁶

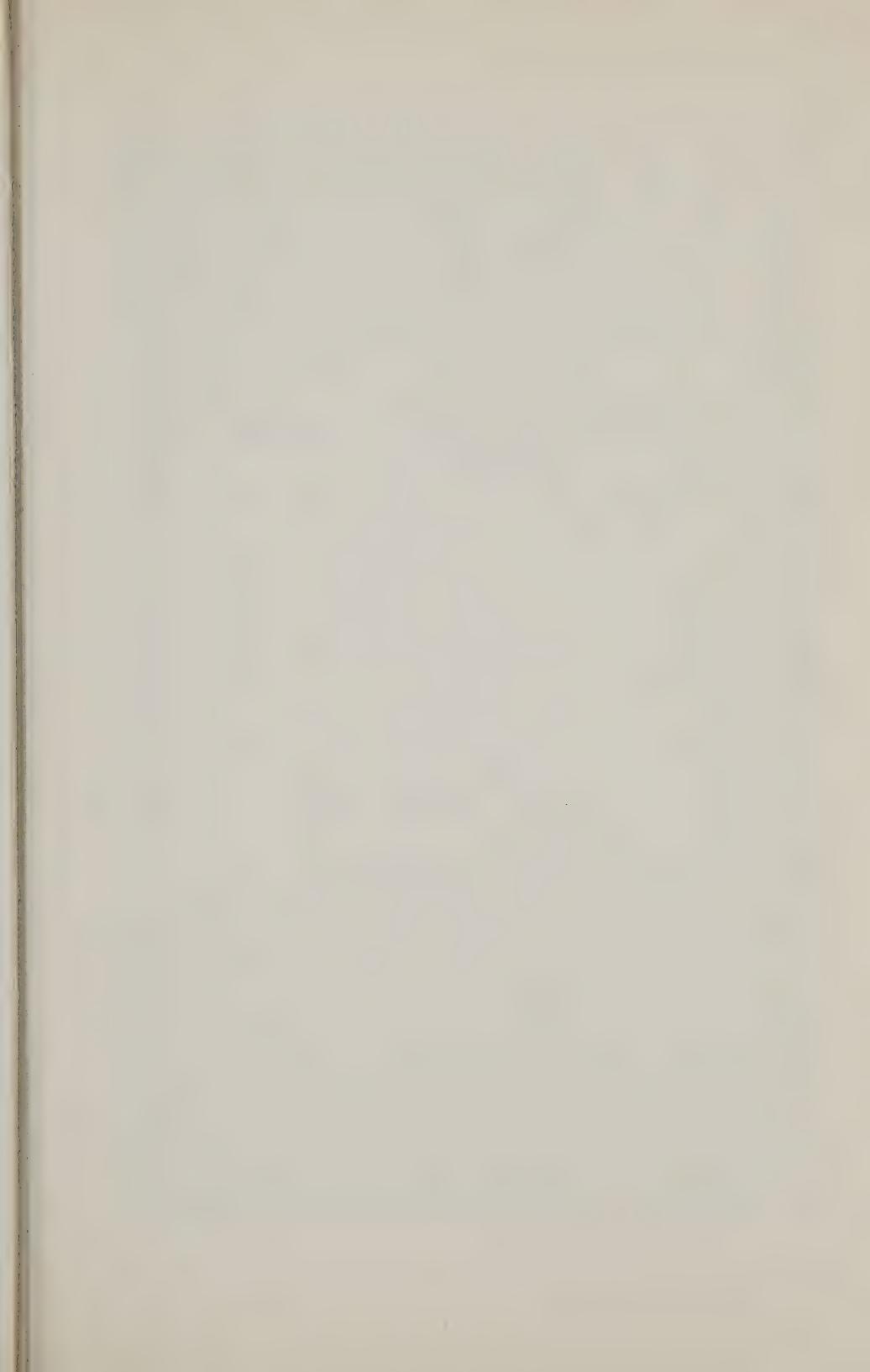
24. Chronik, I, pp. 213-214; Leben und Wirken, p. 147.

25. Leben und Wirken, p. 157.

26. Chronik, I, pp. 237-240; Not With Silver Or Gold, p. 140.

After the chaplain's residence was built, the priest in charge here was also the pastor at St. Joseph's church nearby. Thus, is concluded the study on the convents. Mary's Home, Jay County, Indiana, a convent built in 1845 has not been included in this study since it was not in the State of Ohio. It should be noted, however, that the chaplain from Mary's Home attended St. Anthony's at Padua for a time.

Truly one can never do justice in estimating the good these convents did in the early pioneer work of Catholicity in northwestern Ohio. Father Brunner understood more than anyone else the good a convent could accomplish in any community in which it was built. He understood, above all, the abundant power of continuous prayer in supporting the missionary in all his work, trials, and hardships.



erneuer find, ironach auf die ganze
im Hause von mir ein andres Blage gäfft, als daß jene aen
projkt, so daß ich nichts zu erneuer haben. Gibt es Sonntag der 18th den Februar 1843
Mitt. Nach dem 1. Tag an Sonntag von zwischen den Inseln Haiti & Cuba, welche Sonntag Amerika
gehören bisgefallen in die Marañonischen Marabuins. O Mann. Daß ich ganz Amerika zu mir
ninzige Plätzlein ist, wo den ein Kirche M. Margotne mit Hause fallen hat & der Gott auf
die in Paris Kirche Mittan seiner Gnade in Marañon fallen hat, so soll sie nun doch
der sich in füßen. so sollt du mir Gott von Evangelie & Kreuz & allen Ungewissnheiten entheil
so lange & sofern es kommt bringst. Daß ich dort kein Blatt dichten kann noch kann Gott,
du und zu geben. & das Heilige Königin am. vogelkäfige, das sind wie getrost, wenn
Gott geben will. Gibt gaben ist für im Vogelkäfige von Seh gemaibau, welches in den
Vogel wird gespukt werden. Es ist auf grünem Papier mit einer großen Kreis & Stoffe wird
zur gründ, so aufhält und das ist so Exercitien, die wir ihm 10. Tage sind gemacht
haben. Wie erneut Gott dichten, daß du das Läßing sonst bringe, bis ich hier mündig
in Exercitien erneut galten kann. Daß gatten so ein wunderschön, aber keine erneut ein
andren Vogel nicht gehabt. — Gibt Donstag 17th haben uns ein S. Brüder getreulich da
gefallen Angeln gemacht, und füllt es, über Brüder & Brüder; ein Gaben aber von Moeggen S. auf
bis jetzt 2. u. 3. davon fabriziert, die gattan kein Zünker. Wie waren gemacht, ein Vogelkäfige.
Durch das ist, daß du brauchen auf den Mann gehabt werden. Die Alten künden flicken soll ich
über Mann kommen, sie wird gesund werden, da ein Vogel. Daß der Vogel was du Vogelkäfige alle Comba
da im Vogel allezeit am lauschen sperrt, hat aller Moeggen sonst aufzugeben ist da bei so wohlt. Auff
gebr ist bewußt, daß die, welche gut brauchen können, nicht so lange den Vogelkäfige haben müssen,
weil die Vögel nicht in den Vogel das nicht sind, den hat ist in der L. auf dem
nicht den Vogel. Daß der Vogel aufzugeben ist die nicht den Vogel von
bit einer nicht gäfft es nicht Moeggen
14. gäfft ein Vogel nicht den Vogel aufzugeben
wur. Daß der Vogel nicht aufzugeben
in da j. Moeggen Domingo ist brennen
bit freilich der Donstag brennen
Sicher es Moeggen am Donkey anhören & am Monday 18. am freitag den Vogel in Pausen und ab-
niget. S. Brüder

Facsimile of the lower portion of

Father Brunner's letter of Nov. 14, 1843

Chapter XI

The First Shrine in Northwestern Ohio

Maria Steig¹

Amid his manifold missionary duties Father Brunner found time to plan and build a shrine in honor of our Blessed Lady. This noble priest of God had always had an intense devotion to the Mother of God. He had named all the convents established by him in her honor. He wanted to do still more. He desired to instill a great devotion to our Blessed Lady in the hearts of the pioneer settlers. This was one of the main reasons he labored to build the first shrine in northwestern Ohio. In this chapter, then, the history of the shrine will be briefly reviewed from its beginning to 1870.

The history of the shrine goes back in spirit to a day on the open sea. There on board a ship Father Brunner penned these words on November 14, 1843:

Oh, if only in all America there would be just one little place which pleases the dear Mother of God, and where God has desired to distribute His graces through His dear Mother, then, let her bring us to it, even if the place teemed with snakes, toads, and all kinds of creeping things, and the land brought forth only thistles and thorns. Through the Precious

1. Material for this chapter drawn in part from the pamphlet, The Shrine of the Sorrowful Mother, by Rev. Edmund Louis Binsfeld, C.P.P.S., Marywood, Ohio, 1950, pp. 1-16.

Blood, we pray for that place which pleases the Queen of Heaven the most to give us. 2.

After Father Brunner had settled in the territory of northwestern Ohio he picked out a beautiful wooded spot near the Mission Center of Thompson for the shrine. On May 9, 1849 he bought a tract of twenty-five acres of land from a certain Mr. John Simons, paying \$580.00 for the property. Desiring still more land for the shrine he bought fifty-one acres from Mr. John Lang on August 15 of the same year at a cost of \$1,020.³

While in Europe, on his first return in 1849, Father Brunner chanced to meet a friend, Mr. Andrew Spiegelhalter. He must have explained to him his plan of a shrine and so moved the man's heart that Mr. Spiegelhalter offered to pay the cost of building a shrine to honor the Mother of God.⁴ Divine Providence was with him still further as he came upon a fitting image of our Blessed Lady for his shrine: "There was given to me an old image of the Mother of God, who holds the Lord sorrowfully on her lap."⁵ This image

2. Letter, Brunner, On the Sea, Nov. 14, 1843 to the Sisters, Loewenberg, Switzerland, sha 015a. "O wenn doch in ganz Amerika nur ein einziges Plaetzlein ist, an den die Mutter Gottes ein Wohlgefallen hat u wo Gott durch diese seine liebe Mutter Gottes seine Gnaden auszuteilen beschlossen hat, so soll sie uns doch dorthin fuehren u sollte auch der Ort von Schlangen u Kratten u allem Ungeziefer wimmeln u lauter Disteln u Dornen bringen. Durch das kostbare Blut bitten wir um jenen Ort, den uns zu geben der Himmelskoenigin am wohlgefaeligsten..."
3. Deeds to the above mentioned property are to be found in the Seneca County Court House Records, Tiffin, Ohio, Deed 23-3 and Deed 23-4.
4. Journal, pp. 242-243.
5. Brunner, Diary II, p. 55 sha: "Es war mir ein altes Mutter-gottes Bild das den Heiland schmerhaft in Schloss traegt."

Father Brunner entrusted to his traveling companion Father John Van den Broeck who was returning to America somewhat earlier than his Superior.⁶ Before he departed for America in the spring of 1850 Father Van den Broeck must have received some instruction to try and get the construction of the shrine underway as soon as possible.⁷ Father Brunner returned later and helped with the completion of the shrine that year.⁸ He referred to the shrine in one of his writings: "nearly a mile from Thompson is the beautiful secluded place, called the Steig, a pleasant little brick church and dedicated to the Sorrowful Mother."⁹

Originally it had been planned to build an orphanage and boarding school for girls on the shrine ground.¹⁰ Stones were brought to the place but for some unknown reason the building was never completed.¹¹

One can imagine the quietude of the shrine dedicated to Mary. It was a place where people could come to find help and consolation from the

6. Schill, Die Wallfahrt von Maria Steig, Carthagena, 1897, p. 17.

7. Letter, Brunner, Europe, to Wittmer at Thompson, June 29, 1850, scac 19.

8. Chronik, I, p. 204

9. Brunner, Diary III, 1852, sha, p. 13: "Kaum eine Meile vom Thompson Kloster ist der schoene einsame Platz, im Steig genannt, ein schoenes Kirchlein aus Backsteinen, wo die schmerzhaften Mutter Gottes verehrt wird."

10. Chronik, I, pp. 209-210.

11. Letter, Brunner at Thompson to Wittmer at Minster scac 24: "Diese Woche wollen wir anfangen Steine zu brechen, um im Steig ein Haus zu bauen."

Sorrowful Mother.¹² For many years large numbers of pilgrims visited the shrine annually especially on the Feasts of the Assumption and Dolors of Mary. Crutches, braces, canes which one finds to this day at the shrine testify that the faithful have not gone away without help even in the case of physical need.

A new chapel was built in 1870 to replace the old building. The priests who cared for the shrine were generally those who in some way were associated with St. Michael's Church, the Mission Center or the Convent. The following are listed as having served at the shrine from 1850 to 1870: Revs. John Wittmer, Anthony Meier, Bernard Austermann, Anthony Kramer, Aloysius Schelbert, Erhard Glueck.¹³

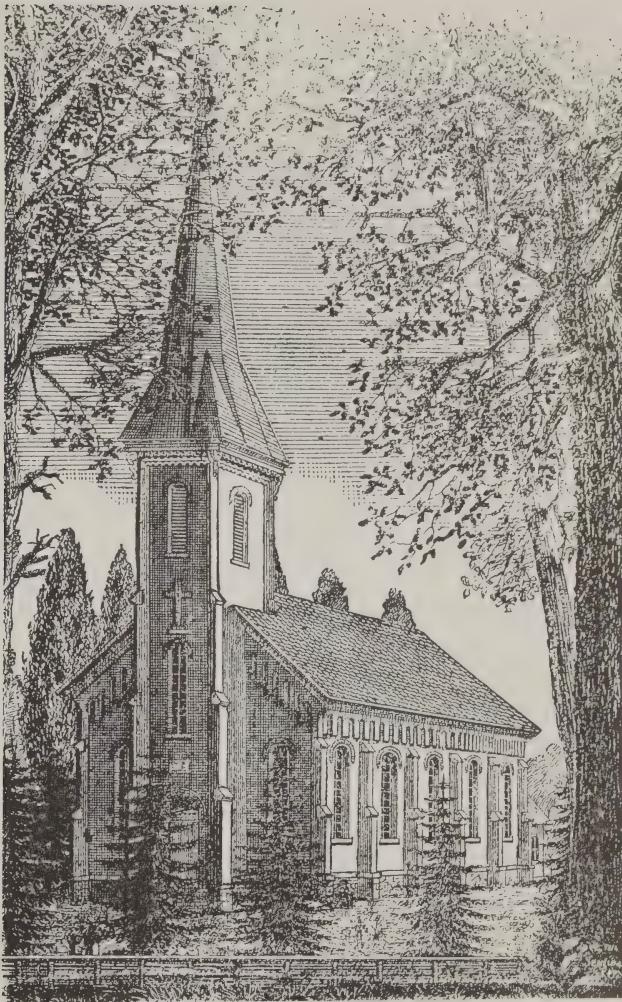
This description has been given of Maria Steig:

Above the main altar a few tapers burn before the statue of our Lady of Sorrows, to whose patronage this little house of prayer is dedicated. Through her intercession many sorrows have been soothed here; many cares and troubles have been dispelled from mind and heart; many deep wounds of the soul have been healed here too. And even bodily infirmities have been cured in a miraculous manner, as is attested by the crutches, emblems, and memorial tablets displayed within the sacred precincts of the chapel—mementos manifesting the gratitude of fortunate souls who have experienced the power and bounty of Mary. Even here, hidden "in the forest primeval," her glory is made manifest, and her inspired words are fulfilled: "behold, from henceforth all generations shall call me blessed." ¹⁴

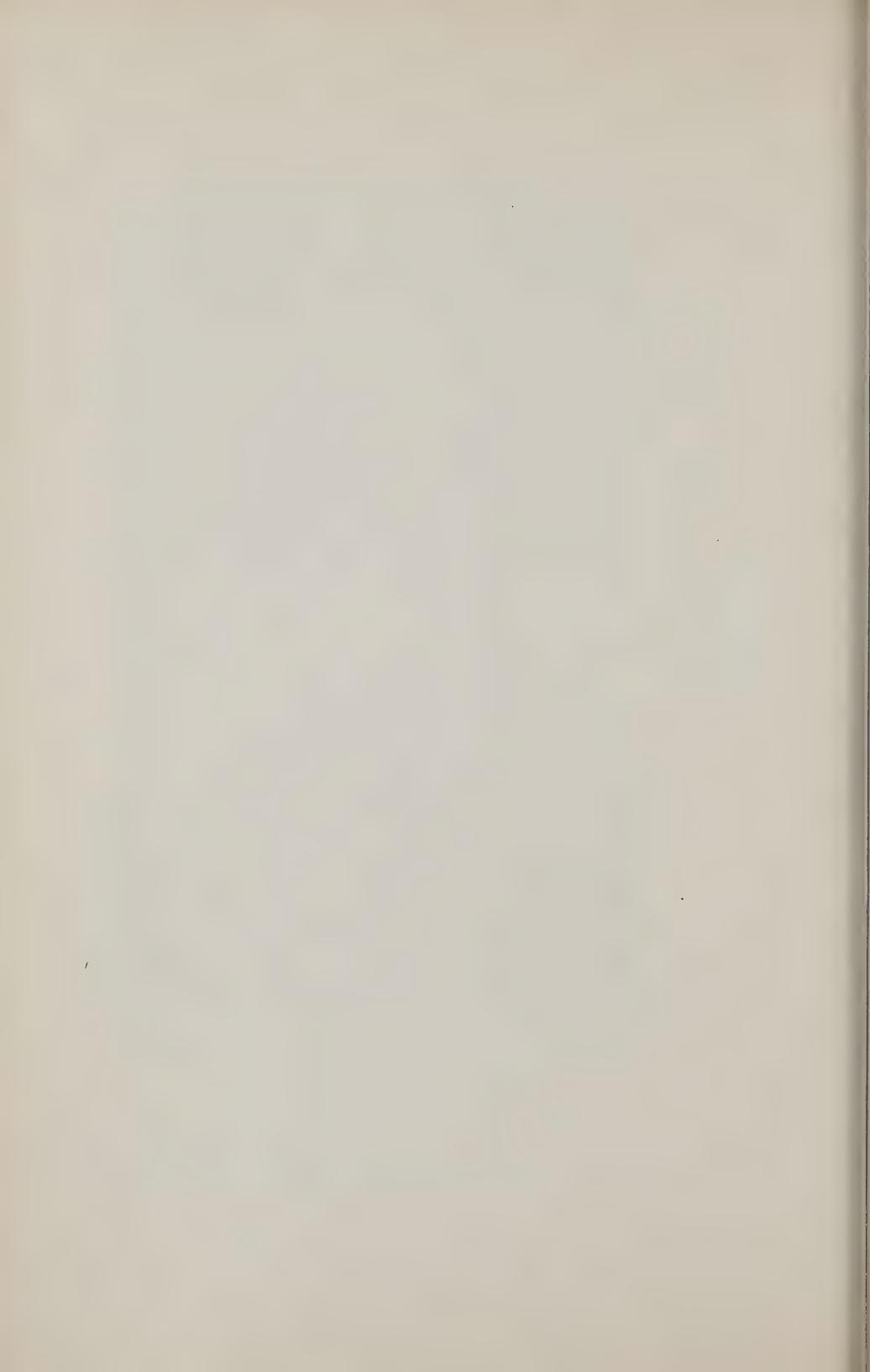
12. Leben und Wirken, p. 125.

13. Binsfeld, The Shrine of the Sorrowful Mother, Marywood, 1950, p. 38.

14. Houck, op. cit., I, p. 761.



Maria Steig in 1870



Chapter XII

The First Seminary in Northwestern Ohio

It is not possible to give a complete account of every year of the seminary life from 1844 to 1870 since historical records on the subject are very meager. At the same time it would not be right to pass over this all important subject of the training of young men for the priesthood which the Superior of the Sanguinists tried to do as best he could.

When the Sanguinists arrived at St. Alphonse's, Peru in 1844 there was really only one fully equipped priest to carry on the work of the missions, that was Rev. Francis de Sales Brunner.¹ This fact was brought out again and again by Father Brunner. In speaking of the appeals of the many parishes for help, the Superior pointed out that gladly would he have offered a helping hand but it was impossible. The young priests, in this holy state only a short time, were terrified and fearful of its heavy burdens. They had studied only a very short time and although God accomplished the impossible in them, they were still very weak in all things and just on the way of acquiring the necessary

1. It will be recalled, as pointed out earlier in the thesis, that none of the other priests baptized in 1844 or witnessed any marriages. These facts plus others to be pointed out prove that according to Father Brunner they were at first unprepared for the full work of the missions.

knowledge. Studies and instructions had to be continued as much as circumstances allowed. And what was lacking in instructions they compensated by tireless diligence and continuous prayer for the grace of the Holy Spirit.²

Before coming to America Father Brunner had this to say of his students:

These young men were all of sound judgement and tireless diligence, several possessing fairly good talents. Not one had even the beginning of a scholarly education. It was a formidable task to educate these men sufficiently to meet the requirements of the Church and could only be done after many, many years and much effort. ³

Yet some must have met the requirements of the Church, otherwise no Bishop would have ordained them. Father Anthony Meier, ordained in 1840, was a Latin scholar of note. Father John Wittmer had been ordained in 1841 and Father Jacob Ringele in 1842. They should have been fairly prepared by the time they came to America. It is difficult to understand if they were so unprepared how could they have been allowed to hear confessions as they certainly did at Peru by Father Brunner's own admission? "No one, outside the priests in the confessional, or when one was expressly sent out by the Superior, spoke with a stranger."⁴

2. Journal, p. 269.

3. Ibid., p. 213.

4. Ibid., p. 254; Priester und Brueder, pp. 68-71.

A review or study of the first seminary in northwestern Ohio reveals that it was a strict one. Following the arrival of the Sanguinists in 1844, Father Brunner mentioned in his writings that the first week was spent in the adaptation to the life in the new surroundings. The Brothers constructed chairs, tables, and bedsteads, all in accordance with poverty. The house was small and it was not easy to find room for a refectory, dormitory, study hall, and reception room. The beds were in the form of bunks, two or three atop each other as in a ship. This tiny place was now the monastery and the people were informed that the entire place, house and garden, were private, with only one public door to the reception room. Adjacent to the reception room was the room of Father Brunner, who acted as porter and to whom alone the people were permitted to approach. On the side of his room was another door by which the priests and Brothers had access to him. Next to it was an outside door leading through the garden to the church.⁵

The discipline of the Loewenberg house was observed here. Father Brunner saw, to his great consolation, both Brothers and priests carry out their good proposals accurately. Forgetful of self each one set as his object whatever was necessary to the observance of the order of the day. Every moment of the day was accounted for and conscientiously employed. Community life was

5. Brunner, Priester und Brüder, pp. 68-71.

observed. The time of rising and retiring, meals, studies, work, public and private prayer, meditation, breviary, Mass, each was given its carefully assigned time.⁶

No one assumed the slightest undertaking without seeking permission from the Superior. If anyone involuntarily failed in the daily routine, he would immediately report it to the Superior and seek a penance. They would abstain even from many things that were permissible. As long as the priests were in St. Alphonse's rarely would one permit himself recreation or a walk and, despite their strenuous studies, they maintained themselves healthy and strong. After their noon meal, the recreation consisted in the common recitation of the Way of the Cross in church for the benefit of the Poor Souls. Then followed Vespers and Compline in church. After this they checked over the rubrics and Mass for the next day, and one of them explained the prayers of the Mass. The time that now remained till the sign for silence and studies was devoted to manual labor.⁷

From this account it is known that the seminary was strict in its rule. Father Brunner was the instructor of studies. As pointed out, he endeavored not to be away more than two days on mission work because of instructions. Besides the priests still under study, there were other students in theology.

6. Ibid., p. 69.

7. Ibid., p. 70.

"The Fathers are accompanied by six German students in theology."⁸

Among these students were Peter J. Kreusch and Matthias Kreusch.

Shortly after the seminary was established in America an English instructor was hired to teach the students at least the rudiments of that language for three or four weeks.⁹

Two students received sacred orders at the Bishop's visitation in August of 1844. "The Society called the Pretiosissimi Sanguinis at St. Alphonse near Norwalk is doing good work among the German Catholic congregations in the northern part of the diocese. During our sojourn among them two young students, Matthias Kreusch, from the diocese of Treves and Peter Kohler, from Basle, received the ecclesiastical tonsure, the four minor orders, subdeaconate and the holy order of deacon."¹⁰

In 1845 Father Brunner deplored the fact that he had only six priests to care for the vast mission field and the great amount of work left little time for study.¹¹ In this same year two new students arrived from Europe to take up their studies. They were Andrew Kunkler and Engelbert Ruf. Both men were later ordained for the community. In April of 1845 Father Brunner wrote the Bishop asking him to admit into his seminary at Cincinnati two students, Francis X. Obermueller and Matthias Kreusch.¹² The later was ordained on June 10, 1846 by Bishop Purcell. It must have been a memorable

8. Catholic Telegraph, XIII, January 6, 1844, p. 6.

9. Brunner, Priester und Brueder, p. 71.

10. Catholic Telegraph, XIII, August 31, 1844, p. 278.

11. Letter, Brunner, Peru to Loewenberg, June 17, 1845, sca.

12. Letter, Brunner, Peru to Purcell, April 7, 1845, nda.

day for the community when the first student in the new world was raised to the dignity of priesthood.¹³

Plans were under way in 1846 to build a new seminary at Thompson to which the Bishop gave his consent. By fall of 1847 a chapel and seminary were completed and the entire group at Peru moved to Thompson. The seminary was dedicated to St. Aloysius and was located not far from the convent and St. Michael's church.¹⁴ When the Sanguinists took up residence at the new seminary, there were in all five priests, four students of theology and eight Brothers.¹⁵

In January of 1848 Bishop Rappe, newly consecrated Bishop of the diocese of Cleveland, arrived in Tiffin. At the time Father Brunner was giving a mission in Tiffin and the candidates for sacred orders were with him. Upon the arrival of the Bishop they were examined by Father Maurice Howard. Four men received tonsure, the minor orders, subdeaconate, and deaconate. They were Maximilian Homburger, Engelbert Ruf, Andrew Herbstritt, and Andrew Kunkler. They were ordained to the priesthood on the return visit of the Bishop on February 23, 1848.¹⁶ A special dispensation was granted Andrew Kunkler because he was two years below the canonical age and all, of course, were dispensed from the interstices. As to

13. Leben und Wirken, p. 138; Wo Sind Sie? p. 52.

14. Ibid., p. 138.

15. Ibid., p. 138.

16. Catholic Telegraph, XVII, February 10, 1848.

faculties these were withheld from the newly ordained priests for the time being, except in individual cases when sent upon a sick call by Father Brunner or when approached by a fellow priest for confession.¹⁷

At the reception of deaconate each of the four candidates mentioned above was obliged to take an oath to remain in the Society of the Precious Blood for life and to permit himself to be used for the missions. The nature of the oath would seem to be the equivalent of a promise. They were ordained *sub titulo missionis* and by reason of the decree of the Council of Baltimore the obligation of providing for them fell upon the faithful.¹⁸

During the year 1848 new candidates arrived at the seminary of St. Aloysius. Joseph Albrecht, already forty-seven years of age, came with Rochus Schuele, nineteen years old. They were both from Baden, Germany. Stephen Falk sought admission on June 9. On June 19 a unique student arrived. He was a full blooded Irishman who was destined in God's Providence to do a tremendous amount of good. This student was none other than Patrick Hennebery, eighteen years old. After him came Nicholas Gales, 34, and Peter Wilhelm, 31, both later ordained.¹⁹ One can judge from this that men from far and near, young or old, were coming to take up the banner of Christ's work. It must have been

17. Brunner, Wo Sind Sie? p. 29.

18. Ibid., p. 29.

19. Journal, pp. 376-377.

encouraging to Father Brunner to have these men seek admission. And so the seminary continued to grow.

In 1849 three candidates were ordained to the priesthood. They were Sebastian Ganther, Joseph Albrecht, and Clement Schweitzer. The ordinations took place at Thompson on June 5.²⁰ In August of 1849 Father Brunner wrote to Bishop Purcell and among other things mentioned the fact that the "community now has fourteen priests."²¹

No new candidates were ordained in 1850. But Father Brunner did succeed in bringing three men already ordained with him on his return from his second trip to Europe. They were Revs. Joseph Schelbert, Lawrence Feger, Peter Weber.²²

By 1851 some of the students were sufficiently trained to be ordained. On January 23, Nicholas Gales, Peter Wilhelmi, Willibald Willi, and Patrick Hennebery received tonsure, the four minor orders, and the subdeaconate in the new church at St. Michael's, Thompson. On Saturday, January 25, they received deaconate in the Sisters' chapel at Thompson. On Monday, January 27, the Feast of St. John Chrysostom, the first three deacons mentioned above were ordained to the priesthood. This took place in St. Mary's Church, Tiffin. Patrick Hennebery, born on January 30, 1831, was still too young. Father Brunner mentioned in his writings that he had dismissions for all of them. On Sunday,

20. Nuntius Aulæ, 1891, p. 88.

21. Letter, Brunner to Purcell, Aug. 10, 1849, caa.

22. Journal, p. 378.

then, which was Candlemas, the three priests offered their first Holy Mass; Father Gales at Wolfs creek, Father Wilhelmi at Thompson, and Father Willi in distant Glandorf.²³

The next ordination for students from St. Aloysius took place in 1853. They were ordained at Wolfs creek on November 21, by Bishop Rappe. The largest number thus far ordained included Revs. Patrick Hennebery, Augustine Reichert, Stephen Falk, Anthony Kramer, Amadeus Dambach, Rochus Schuele.²⁴ What a tremendous help this must have been to the Society now so overworked. But still it wasn't enough as Father Brunner would indicate by his refusal to take more territory at the request of Archbishop Purcell. There were now twenty priests in the Society but this number could not satisfy all appeals for assistance. Archbishop Purcell was especially anxious that the Society assume the charge of all souls in Auglaize county, but Father Brunner pointed out that this was impossible for two reasons, the paucity of priests and their need for further study to acquire a minimum of necessary knowledge.²⁵

The next ordinations were at Thompson on June 13, 1856. At that time the following men were ordained, Revs. Joseph Bildstein, Erhard Glueck, Bernard Austermann.²⁶ But difficulty was arising concerning the short training given by the Sanguinists to their men. There is no description to be found of the course

23. Journal, p. 379. These men had 3 years of seminary training.
24. Document of ordination, Nov. 21, 1853, scac 40. Most of these men had five years of seminary training.
25. Letter, Brunner to Purcell, Oct. 17, 1853, caa.
26. Gietl, Verzeichnis der Missionpriester, pp. 17, 21.

of studies at Thompson but while it was the best course that could be produced at the time under the circumstances, it was by far not the most desired one. Strictly speaking, the Sanguinists had few men equipped to teach.²⁷ In order to remedy the situation the head of the Society in Rome, Father Merlini, suggested that two of the best students be sent to the seminary in Cincinnati.²⁸ This suggestion was carried out. But at first Father Brunner was not too eager about the plan, thinking that it would take the men away from the spirit of the community.

Thompson was again the scene of the ordinations in 1857, when Revs. Victor Haussner and Andrew Stiefvater were ordained, August 28, by Bishop Rappe.²⁹ In the same year Joseph Dwenger and Paul Reuter received tonsure and minor orders in the cathedral at Cincinnati on December 26.³⁰

Because of difficulties existent back in 1855 there had been a desire to transfer the seminary to the Archdiocese of Cincinnati. In a letter to Father Luers of that Archdiocese, Father Brunner wrote: "In regard to the Archdiocese, all of our houses are near one another; all the missions are in the near vicinity. The newly ordained could almost without interruption, continue their studies for years."³¹ He continued, "certain it is that we indeed have too few priests and because of this need many of our priests are able to study too little."³²

27. Fathers Obermueller and Meier were considered their best trained men for seminary teaching.
28. Letter, Merlini, to Wittmer, April 7, 1856, scad 23.
29. Letter, Brunner, to Wittmer, scad 26.
30. Catholic Telegraph, XXVI, Dec. 27, 1858, p. 4.
31. Letter, Brunner, to Luers, June 8, 1855, scad 19.
32. Letter, Brunner, to Luers, June 8, 1855, scad 19.

Father Brunner likewise gave an indication of the pressure that was ever brought to bear on him by the Bishop for help in the missions: "The Bishop had need of priests and approaches us."³³

Some authors hold that the seminary was transferred from Thompson to Glandorf.³⁴ If it was transferred, it would have been to Maria Camp outside of Glandorf which at one time had been planned as a community house for priests. But from research work no definite proof can be found, so, if it was at Maria Camp it must have been of extremely short duration. The students may have paused there on their way to Maria Stein. The simple argument against the seminary having been located at Glandorf was this, if Father Brunner wanted to transfer the seminary from the Cleveland diocese he would not stop at Glandorf which was in the same diocese. In 1857 the men were still being ordained at Thompson but in the same year the house at Himmelgarten was made ready for students. Father Brunner wrote to Father Wittmer telling him in November, 1857, that the new quarters at Himmelgarten were to be left unoccupied until the question was settled as to whether or not students for the priesthood should be considered Brothers.³⁵

33. Ibid.

34. Leben und Wirken, pp. 138-139.

35. Letter, Brunner, to Wittmer, Nov. 14, 1857 scad 27.
It was Father Brunner's contention that all students should be considered Brothers until sacred orders. That no distinction should be made between students and Brothers. In research work it was difficult to determine exactly at times who were students because of this fact.

It seems quite certain that the seminary was for a short time at Maria Stein. Just how long is a matter of conjecture.³⁶ It is known with certainty that the students were at Himmelgarten in 1860 and most probably moved there in the early part of 1859.³⁷ Two of the first students sent to Cincinnati were ordained at Himmelgarten on September 4, 1859. They were Revs. Joseph Dwenger and Paul Reuter.³⁸

In September of 1860 some of the students at Himmelgarten received tonsure and minor orders:

Three students of the seminary of the Most Precious Blood which is here established under the zealous and able direction of the Rev. Joseph Dwenger... received tonsure and minor orders at the hands of the Most Reverend Archbishop. Their names, Henry Drees, Alphonsus Laux, Bernard Dickman..."³⁹

In the same year Father Dwenger was commissioned by his Superior, Father Kunkler, to negotiate for some property upon which to build a new seminary. The Emlen Institute located at Carthagena was bought. This institute was formerly a negro school and after the purchase by the Sanguinists was converted into a seminary. It was dedicated to St. Charles Borromeo.⁴⁰ The students moved into the seminary of St. Charles Borromeo on March 14, 1861.⁴¹ Just before they moved the following was written of the curriculum in use at the

36. Leben und Wirken, p. 139.

37. Ibid., p. 139.

38. Gietl, op. cit., p. 37.

39. Catholic Telegraph, XXIX, Sept. 22, 1860. The Bishop in the article was describing his stay at Himmelgarten.

40. Not With Silver Or Gold, pp. 198-199.

41. Leben und Wirken, p. 139; Binsfeld, Nuntius Aulæ, January 1936, pp. 78-79.



St. Charles Borromeo Seminary, 1861, Carthage, Ohio

seminary:

The seminary examination took place on the 24 of January. All priests expressed their satisfaction. The three young men in minor orders chiefly entitled themselves to commendation for diligence and success. And what is better, the lives of all are most exemplary and edifying. There are twelve in the seminary. One has been dismissed for want of talents, and another for want of application and obedience. My maxim is "few good rather than many and disorderly." I am certain a slothful disobedient student will never make a good priest.

We have daily classes in Dogma, Moral, Philosophy, three times a week Church History, twice a week Christian doctrine, Ancient History and Geography. It is not much but surely it is progress. Father Kunkler is for a learned and efficient clergy, not minding whether it takes a year longer or not. But above all be most strict with regard to the solid virtue and piety of the student. 42

The next decade saw progress in the work of the seminary continue. Revs. Henry Drees and Alphonse Laux were ordained on November 7, 1861.⁴³ The following year Father Bernard Dickman was ordained on August 17, 1862. In August of 1863 Father Xavier Griessmeier received priesthood.⁴⁴ "Solemn Pontifical Mass was celebrated at St. John's six miles from Minster, on Monday, Feast of the Decollation of St. John the Baptist and Rev. Anthony Guggenburger, a deacon of the Society of the Most Precious Blood was ordained priest."⁴⁵

In 1866 two more students were ordained at Carthagena, Revs. Philip Rist and Jacob Marte. Rev. John Birnbaum was the only priest ordained in 1867.⁴⁶

42. Catholic Telegraph, XXX, Feb. 16, 1861, p. 4.

43. Ibid., XXX, Nov. 9, 1861, p. 4.

44. Lamott, op. cit., p. 395.

45. Catholic Telegraph, XXXIII, Sept. 7, 1864, p. 294.

46. Lamott, op. cit., p. 395.

In 1868 the following was written on an ordination: "Tuesday, Maria Stein... At early Mass Messrs. Kenk and Schedler of the Precious Blood seminary, received tonsure and minor orders and the next day were ordained subdeacons. Friday...ordained deacons in the Sisters' chapel of Himmelgarten. Saturday, the two were ordained priests."⁴⁷

To sum up, first, one must admire the courage of these men trying to care for the missions and endeavoring at the same time to develop other helpers in God's kingdom. They were doing their best under difficult circumstances. It is easy for a person today to criticize the training of seminarians of pioneer days. But if one lived the spirit of their day and their hardships, one would be less critical.

Second, as one can clearly see, it was always the mind of Father Brunner to give his men as much time for study as possible. Had he had his way they would have received that study in its fullness. But he was continually forced to send his men from place to place out of necessity of the times or by orders of a higher superior.

Third, as for professors Father Brunner tried at times to get men to fill the need, generally without success. After 1860 there can be no doubt that the seminary was well equipped to teach with such men as Revs. Dwenger, Drees, Guggenburger, Marte, Dickman.

47. Catholic Telegraph, XXVII, Nov. 25, 1868, p. 4.

Fourth, one must not forget the tremendous power for good this seminary was with its priests ordained therefrom. Think of the countless souls who benefitted by the priests' spiritual help, who otherwise might have been lost to the faith. Above all there is no comparison of the pioneer seminary with the modern. God allowed it to continue and grow through the years and posterity thanks Him for it.

PART IV

- Chapter XIII. Work Among the Negroes and Convert Work in General
- Chapter XIV. Mission Trials and Hardships, Joys and Sorrows
- Chapter XV. Sanguinists in the Mission Field
- Chapter XVI. Summary of the Missionary Work and Workers

Chapter XIII

Work Among the Negroes and Convert Work in General

The Sanguinists were called upon to carry the work of Christ not only to the white race but also in God's Providence to the black race as well. They labored among the negroes who had settled in Mercer county. This missionary work was carried on during a difficult period of our nation's history, immediately before, during and shortly after the Civil War. To understand this particular work of the Sanguinists it would be well to give some of the background of the negro settlement in Mercer county.

The settlement came about through the efforts of Mr. Augustus Wattles. Mr. Wattles has given us the story of how he came to help the negro people. In 1833 he became acquainted with many of the colored people of Cincinnati and found about four thousand totally ignorant of those things necessary to make good citizens. He offered to help these unfortunate negroes by proposing to purchase land for them far from the city and move them to it. They agreed with him to go to the country provided he would accompany them and teach them.

After visiting various places he finally came into the territory of Mercer county and decided that here was the best location. The first land purchased for the school was in 1835. Mr. Wattles purchased 190 acres in Mercer county and established a manual labor school for colored boys, sustaining it at first with his own money. A certain Samuel Emlen of Philadelphia had willed \$20,000 for the cause of negro education in farming and mechanical arts. This money was diverted to the Mercer county school and the property was bought from Mr. Wattles who in turn became the head of the school known as the Emlen Institute. At first all was well but gradually, starting in 1846, acts of hostility commenced against the colored people and they were threatened so as to force them to leave the territory. The Institute closed after a time and many of the negro people moved away.¹ It was this Institute and the surrounding property that Father Dwenger bought in 1860 for the new seminary.

By 1858 there were about five hundred families still left in this section of Mercer county. This is known from a report in the "Catholic Telegraph": "There are some 500 colored families in this section of the diocese, many of whom are very favorably disposed towards the Catholic Church."²

1. Howe, op. cit., II, pp. 241-242.

2. Catholic Telegraph, XXVII, Oct. 16, 1858, p. 4.

The first definite indication of the work of the Sanguinists among these people appeared in a letter of Father Patrick Hennebery to Archbishop Purcell in 1857:

It will certainly be agreeable to your Grace to hear that the colored people of Mercer county are coming over to the Catholic Church. Rev. John Van den Broeck has baptized in St. Philothea twenty-four colored children and adults from six months to sixteen years of age. Several others are under instructions for baptism and many of the parents desire to become Catholics. 3

In another excellent report in the "Catholic Telegraph" the progress of this work was brought out:

At St. Mary's, Philothea, among those confirmed by the Archbishop were fifteen colored people. All were intelligent and well instructed and one had been a class leader among the Methodists. Including these fifteen, there have been fifty-four colored persons, children and adults, baptized by the Rev. John Van den Broeck. Six others have died since their inception into the Church. One was a young girl of seventeen, of Protestant parentage, who lived with the Sisters of the Precious Blood and intended to join the community. She was taken sick and returned to her parents. During her illness, she frequently requested to be taken back to the Sisterhood, and when the disease assumed a fatal aspect, implored that as she could not live among the Sisters, she may be at least permitted to repose in their little cemetery. Her request was complied with. Her parents have since joined the Church. 4

In 1859 Father Hennebery was assigned to care for the colored people. He wrote this report to the Archbishop:

Philothea, Mercer county, is attended from Maria Stein. I go once a month there. The colored people do pretty well. George

3. Letter, Hennebery to Purcell, Oct. 8, 1857 caa.
4. Catholic Telegraph, XXVII, Oct. 23, 1858, p. 4.

Eoons will commence school for them in two weeks. It is thus better, both boys and girls may attend...I will spend a day or two every month there in the future to visit the colored people and have catechism. 5

The work continued unabated. In still another report in 1860, "The Holy Sacrament of Confirmation was administered to nine persons--of whom six were converts, five being young colored persons."⁶ One could go on quoting reports but all indicate the important fact that these colored people were well taken care of by these priests.

In regard to convert work among the whites it is certain from various baptismal records and reports to the Bishop that there were some converts.⁷ In the early years in America the work was somewhat hampered because of the missionaries' inability to speak English. Then, too, it must not be forgotten that the time was generally spent in the care of the missions and trying to save those souls who were drifting from the faith. Considering all this, and particularly the lack of priests, it was no small wonder that the converts were not more numerous.

5. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.

6. Catholic Telegraph, XXIX, Sept. 22, 1860.

7. Letter, Hennebery to Purcell, Dec. 5, 1859 caa. To quote just one report: "Mr. Owens, a new convert with his whole family about ten persons, who lately became Catholic..."

Chapter XIV

Mission Trials and Hardships, Joys and Sorrows

Roads and Church Buildings

Father Brunner wrote: "The greatest difficulty for the missionaries, since the missions were so far apart, were the roads which never were too good and at certain times were decidedly bad and even impassable."¹

Concerning churches and equipment he had this to say:

At many places the faithful had still no church; at other places they had a church or at least what they called such, but without the necessary equipment. For this reason the priest had to carry the necessary articles along everytime and take special care not to forget these lest the journey be made to no avail or they perhaps, be obliged to carry back useless articles. The portable altar stone always had to be taken along since there was no consecrated altar in any of the churches. ²

1. Brunner, Priester und Brueder, p. 103: "Das Schlimmste fuer die Missionaere war, weil die Missionen so entfernt und wert auseinander, neben bei, aber die Wege und Strassen nie ganz gut, zu gewissen Zeiten aber auesserst schlecht waren, so dass man beinahe nicht durch kommen konnte."
2. Ibid., p. 103: In vielen Orten die Glaeubigen noch kaum eine Kirche; an anderen Orten sie eine Kirche oder stand wenigstens etwas da, das sie so hiessen, Aber ohne Einrichtung und von allem entbloesst, was zum Gottesdienste notwendig ist. Daher musste der Priester alles, dessen er bedurfte, jedes mal mit sich tragen und sehr wohl acht geben, ja nichts zu vergessen, wenn ernicht die Riese umsonst machen und unverrichteten Sache wieder zurueck kehren wollte. So gar den Altar Stein musste er all zeit auf den Missionen mit sich herumtragen, da in den Kirchen nugends ein von Bischof Konsekriertere Altar war, das allerheiligste Opfer in keinem Falls anders als auf einem solche Steine vom Priester darf entrichtet werden.

Mission Custom

Because of the bad roads and length of distance between missions Father Brunner wrote:

When at a distant mission, the priest usually remained two or three days, heard confessions every morning, preached at 10 A. M. and celebrated High Mass if there were singers. At 1 P. M. an instruction in Christian doctrine was held. Then somewhat later Vespers or some other devotions were conducted followed by another instruction. 3

Trusteeism

During the period under study trusteeism was gaining strength in many parishes. It did untold harm to parish life and caused many a sorrow in the heart of the priest. The missionaries had their problems and heartaches as a result of trusteeism. One or the other example should be cited. One of the worst instances of trusteeism was to be found at Minster. Difficulties arose in Minster when the trustees approached Father Brunner for money to buy various things needed in church or to permit them to withhold the salary of the priests for several months and thereby obtain the necessary funds. Furthermore, they wished to have permanent control over the Sunday collection. Father Brunner considered yielding to the last request, but expressed the fear that it might set a precedent for the other missions of the Society. Certainly their confidence in their priests had reached a low ebb if they no longer wished to entrust to them

3. Ibid., pp. 104-105.

the Sunday collection of ten to twenty cents. "Soon," he wrote, "they will demand the keys to the tabernacle." In disgust Father Brunner expressed willingness to transfer his priests from Minster if the Archbishop would permit.⁴

It would be of little value to go into greater detail on this matter of people rebelling against those who labored for them. One author had this to say:

Work during this period (1858-1859) was not without trouble. Cassella and St. Rose were in dispute over the boundary lines. St. Henry and especially St. Peter's opposed their pastors openly. At a slightly earlier date several Fathers, to safeguard their lives, had to leave Minster. ⁵

From all this it can be understood that life in the missions was not too calm and easy. The pioneers were at times "filled with the spirit of aggression."⁶ On occasions this spirit went too far and into realms it should not have been found. But it was because these early missionaries faced the issue and finally solved it that there is peace where discord once ruled.

Poverty of the Sanguinists

The Sanguinist missionaries knew full well the meaning of poverty. When they came to America they had no stock pile of money. In fact their meager

4. Letter, Brunner to Purcell, Minster, 1851, caa.

5. Oberhauser, The History of the Precious Blood Society, p. 25.

resources were exhausted when they purchased the New Riegel property in 1844. The earnings of the priests were small and at times they received no salary whatever. Land that was bought had to undergo the laborious task of being cleared before it would produce. It is to be noted that the Sanguinists were not favored as some missionary societies were by receiving regular financial aid from some European organizations.

Bishop Purcell reproached Father Brunner for bringing the Society to America without sufficient funds.⁶ In the spring of 1845 Father Brunner sought to relieve the pressure of poverty by sending nuns on a begging tour, just as he had done previously in Switzerland. Bishop Purcell in no uncertain words refused to countenance such an undertaking on the part of the Sisters, stating that such a thing was unheard of in this country.⁷

Poverty continued to stalk the community in their work. Father Brunner wrote from Maria Stein in 1846 and informed Father Wittmer that finances were at low ebb.⁸ Previously in a letter in October Father Brunner requested that payment be made in mission places attached to the Society, especially at Liverpool and Randolph. The settlers at Tiffin and Wolfs creek were lagging behind.⁹ At Thompson, he wrote, that an announcement should be made urging the people to

6. Brunner, Wo Sind Sie, p. 45.

7. Letter, Purcell to Brunner, April 16, 1845, scab 38: "non decet sorores emendicare. Inauditum est tale quid apud nos facere."

8. Letter, Brunner to Wittmer, Nov. 20, 1846, scab 41.

9. Letter, Brunner to Wittmer, Oct. 21, 1846, scab 41.

pay the priest's salary. Otherwise the priest would be unable to buy food and clothes for the winter and would be forced to remain at home beside a warm stove.¹⁰ These instances should be sufficient to prove in what poverty the Sanguinists labored. The Good Lord always saw a way to provide for his laborers in their great need. With priests, Brothers, and Sisters working with a zeal that defied description the infant Society overcame its poverty, prospered and grew.

The Language Difficulty

Most of the Sanguinists knew little English in their early years in America. This proved a hindrance at times in their work. In a report appearing in the "Catholic Telegraph" in 1852 this fact was brought out:

The neighborhoods are necessarily so much neglected, as hardly one of the German priests, though so faithful and devoted to those of their own tongue, is capable of hearing an English confession. We trust in God that they will acquire this knowledge also, as a powerful means of extending their usefulness to American Catholics and Protestants. 11

Father Hennebery, their overworked English priest, somewhat bitterly wrote:

The Society of the Precious Blood is purely German in America, German in tongue, in manners, in its religious exercises and in every

10. Letter, Brunner to Wittmer, Dec. 27, 1846, scab 42.

11. Catholic Telegraph, XXI, August 21, 1852, p. 4.

regard. I have made all the effort I can to introduce English members into it and I have been so far successful in getting many... This is an English country and our community, destined to do good and promote the salvation of souls in it should at least be partly English too. 12

There are some authors who misunderstanding the situation almost cast ridicule upon these noble priests of God because of their inability to speak English. It would be well to reconstruct the situation.

First of all the Sanguinists were asked to come to America to care for the German missions of northwestern Ohio. Why blame them, then, if they were unable to administer English missions? They were accomplishing the purpose for which they had come to America. Did the English priests learn German to help the scattered German families of their parishes? Did the French priests take over English parishes in many instances?

Secondly, it was noted in research work that at times when Sanguinists did proceed into an English speaking territory under the care of an English speaking priest a complaint would be made to the Bishop that they were out of their territory. So to keep peace among all they tried as best they could to stay among the German speaking people.

Thirdly, no one denies that it would have been better had the Sanguinists all known English well. Undoubtedly they could have saved still more souls but in so doing they might have neglected the German souls and lost in one field what they would have gained in another.

Chapter XV

Sanguinists in the Mission Field

These biographical notes on the Sanguinists who worked in the northwestern Ohio missions have been compiled from many sources. It has been difficult to trace the life of some of the priests. But it was felt that something should be written of the individual life of those who gave their hearts and souls that Christ's message might come to the early pioneers.

1. ALBRECHT, Rev. Joseph, was born at Schutterthal, Baden in Germany on January 16, 1800. He came to America and joined the Society in March, 1848.¹ Bishop Rappe ordained him at Thompson June 4, 1849. After ordination he attended Peru from Thompson.² He began work in the Minster area in 1851 and became local superior at Himmelgarten. The nearby missions of St. Henry, St. Joseph, and others were placed in his charge.³ His disposition was a rigorous, self-willed one which eventually led him into difficulty.⁴ In 1866 Father Albrecht was suspended and he left the Society in that year.⁵

1. Journal, p. 376.

2. Nuntius Aulæ, 1891, p. 88.

3. Holweck, Pastoral Blatt, "Rev. Joseph Albrecht," March 1920, pp. 33-40.

4. Not With Silver Or Gold, p. 201.

5. Oberhauser, op. cit., p. 48.

2. AUSTERMANN, Rev. Bernard, a native of Prussia, was born at Everswinkel, Westphalia, April 5, 1824. He came to America in 1850 and entered the congregation in 1852. His education for the priesthood was made at Thompson, Ohio and his ordination took place there on June 13, 1856. Revs Erhard Glueck and Joseph Bildstein were ordained with him by Bishop Rappe.⁶ From New Riegel he attended the missions of Fostoria and Crawfordsville, July 1856 to February 1861. He was at Thompson also for a short time in 1861 and in September of that same year he became local superior at Maria Stein and remained there as such until after 1870. From Maria Stein he attended St. John's Church, a short distance away, for several years.⁷

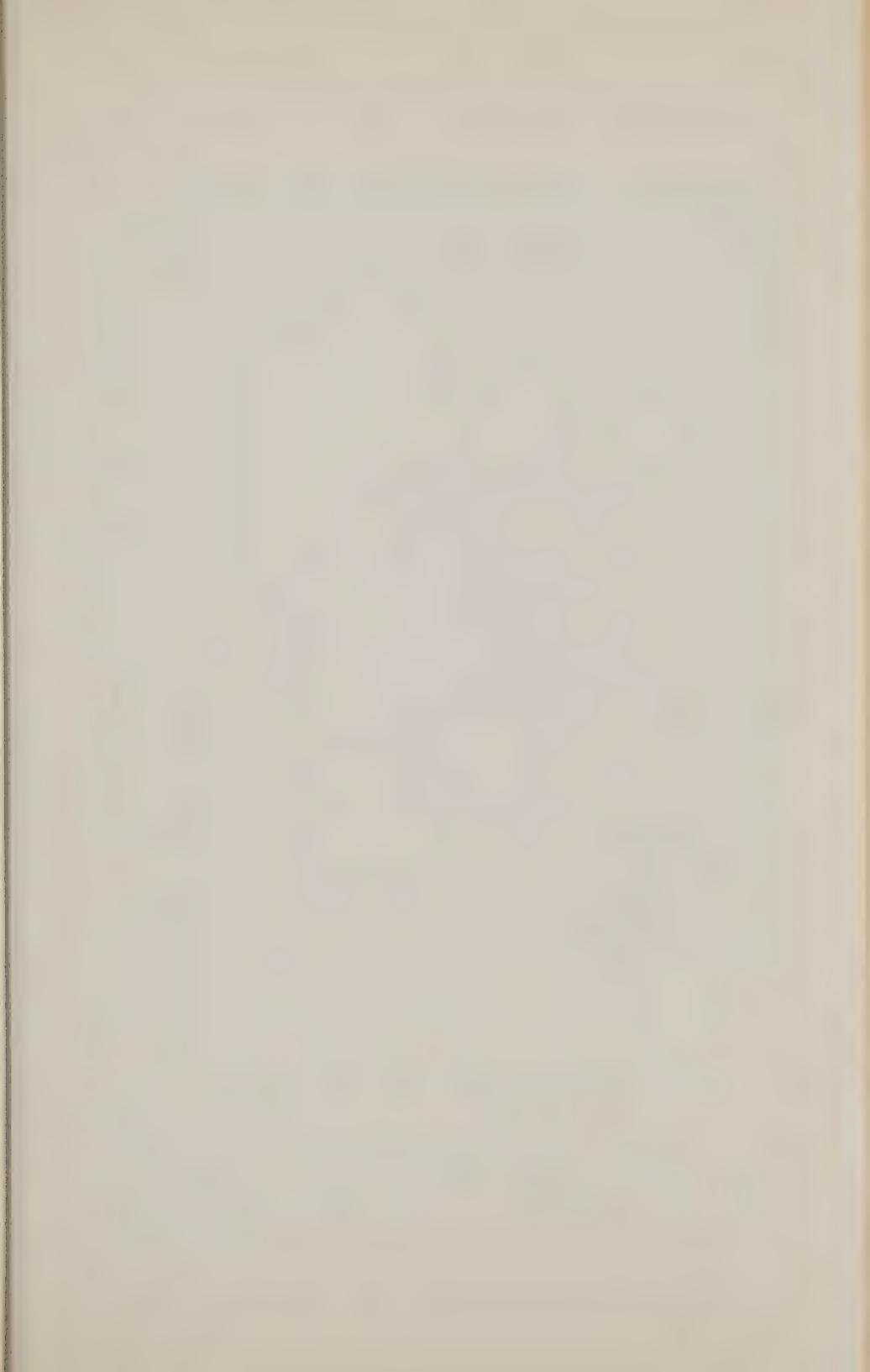
3. BERGER, Rev. August, was born in Baden, Germany in 1821. After coming to America he joined the Society and was ordained by Bishop Rappe, November 19, 1848.⁸ His appointment as an assistant to Father Machebeuf was in effect for one year and after that he left the congregation late in 1849. Originally he was supposed to have been ordained in the same class with Revs. Kunkler, Herbstritt, Ruf, Homburger but for some unknown reason he was not ordained with them in February of that year but later in 1848.

4. BILDSTEIN, Rev. Joseph, was born in May of 1829 in Weingarten, Wuerternberg, Germany. After coming to America in May of 1853 he entered

6. Gietl, op. cit., p. 17

7. Baptismal records of the various parishes already quoted show some of the above appointments.

8. Houck, The Church in Northern Ohio, 3rd ed., p. 90.





The Very Reverend M. Francis de Sales Brunner

the seminary. Bishop Rappe ordained him to the priesthood at Thompson on June 13, 1856.⁹ His appointments consisted in working as assistant to Father Schelbert at Glandorf and then as assistant to Father Kunkler at Minster where he died early in his priestly days on April 24, 1858 and is buried at Minster.

5. BIRNBAUM, Rev. John, first saw the light of day in Wuerzburg, Germany on May 8, 1823. He came to the United States and joined the Society in 1864. On January 10, 1867 he was ordained to the priesthood.¹⁰ His work took him to various Mission Centers among them Glandorf and New Riegel.

6. BOBST, Rev. Martin, one of the original men who came to America with Father Brunner in December of 1843. He was ordained to the priesthood in December 1840. In 1845 Father Bobst left the community.¹¹ The next three years of his life were spent in laboring for the Cincinnati diocese at Petersburg where he died in October of 1848 and is buried there.¹²

7. BRUNNER, Very Rev. M. Francis de Sales, the first spiritual father and founder of the German-American Province of the Missionaries of the Most Precious Blood, was born January 10, 1785 at Muemliswil, a village in Canton Solothurn, Switzerland.¹³ He left for the Monastery Abbey at Maria Stein,

9. Gietl, op. cit., p. 21.

10. Ibid., p. 22.

11. Letter, Brunner to Purcell, July 8, 1845, nd.

12. Centenary Book for St. John's Church, Fryburg. A large monument has been erected to the memory of Father Bobst in the Petersburg cemetery.

13. Not With Silver Or Gold, pp. 9, 21. Father Brunner was baptized Nicholas Joseph and took the name Francis de Sales when he joined the Benedictines.

June 12, 1812. Solemn vows as a Benedictine monk were taken by him on June 13, 1813. His ordination to the priesthood took place on March 6, 1819 at Offenburg, and two weeks later on March 19, he said his first Mass in the abbey Church at Maria Stein.¹⁴ On July 21, 1829 he left the Benedictine Order at Maria Stein because he believed he must serve God in a stricter Order and joined the Trappists at Oelenberg.¹⁵ His stay at the Trappist Abbey was short-lived. The July Revolution of 1830 broke out in France and all the monks except the French were driven across the border on September 8, 1830.¹⁶ Moreover, Father Brunner had not found his vocation here and God called him to another phase of priestly work. When the Propaganda called for volunteers for distant mission lands Father Brunner went to Rome.¹⁷ He left Switzerland on the Feast of the Immaculate Conception for the eternal city in 1832.¹⁸

Arriving in Rome he presented himself to the Cardinal Prefect of Propaganda, Cardinal Pedizini, and assurance was given him of help to work in the Congo missions.¹⁹ Sorrows and obstacles crossed his path during the next few years.²⁰ In January, 1838 he went to Rome again and on the way stopped at the religious

14. *Ibid.*, p. 24.

15. Brunner, *Einer Frommen Mutter*, pp. 17-20.

16. *Ibid.*, pp. 77-78.

17. Letter, Brunner, Schleuis, Dec. 1, 1832 to Placidus scaa 28.

18. Letter, Brunner, Chur, Dec. 8, 1832 to Placidus scaa 30.

19. Brunner, *op. cit.*, p. 70.

20. Brunner, *Pro Memoria*, Dec. 5, 1837, scab 7.

house of the Missionaries of the Precious Blood and he wrote of this in his diary some years later:

I look upon this site as my birthplace, for toward the end of January 1838, I saw in the sacristy of this church for the first time a Missionary of the Precious Blood, with the cross on his breast, and at this glance I experienced a great yearning within me to honor the Precious Blood and to be received into the congregation. 21

Concerning his history with the Precious Blood Community it has been mentioned earlier in this dissertation that he became a full fledged member on September 27, 1838 after having been dispensed from his vows on July 10, 1838.²² Returning to Loewenberg he founded a seminary and established the first convent of the Precious Blood Sisters. He obtained permission in 1843 to come to America where he landed in Cincinnati on December 31, 1843, together with a band of fellow missionaries. His life from this time on was one that cannot be portrayed in this brief biographical sketch. Much of it has been depicted in the pages of this dissertation.

While Father Brunner was in America he made four trips to Europe for various important reasons, one in 1849, 1852, 1855, 1857. He did not return to America after his last trip to Europe but stayed there to build establishments for the Society. He died on December 29, 1859 at ten o'clock in the morning

21. Brunner, Diary IV, 1855-1856, p. 6.

22. Document Valentini, Rome, Sept. 27, 1838 scab 17.

in the convent at Schellenberg, Lichtenstein.²³ Thus passed to an eternal reward the soul of a truly great missionary.

The following appeared in the "Catholic Telegraph" concerning his death:

We learn with sincere regret that Very Rev. Francis Salesius Brunner departed this life on the 29th of last December...In this good priest the Diocese of Cincinnati has lost a benefactor on earth, but gained, we hope, an intercessor in heaven...The benefits conferred by this good father of a family on the Diocese of Cincinnati and we might add, of Cleveland, are incalculable. We pray God that they may continue, now that he has left, and increase from day to day the debt of gratitude we owe to him and his spiritual children, the priests and Sisters of the Most Precious Blood. 24.

8. BUTZ, Rev. Joseph, came from Germany in which country he was born in 1801 in the territory of Baden. He was about 43 years old when ordained a priest, June 19, 1843 by the Auxiliary Bishop of Feldkirch. When Father Brunner came to America in 1843 he placed Loewenberg in Father Butz's charge.²⁵ Father Brunner wrote to him at length when he first came to America and these letters give an insight into those early missionary days. Father Butz came to America some time after October 13, 1850. He was to accompany

23. Letter, Mother Johanna, Feldkirch, January 1860 to Sisters in America, sha 032. This is the letter written from the convent in Europe to America informing the Sisters of Father Brunner's death.

24. Catholic Telegraph, XXIX, March 3, 1860 p. 4.

25. Letter, Brunner, Basle, Oct. 5, 1843 to Butz at Loewenburg scab 33.

Father Brunner home on his return to the United States after his first visit to Europe but had an attack of epilepsy and could not come at that time.²⁶ This sickness plagued him all his days in the priesthood. His death occurred after a long illness at Himmelgarten on May 26, 1865.²⁷

9. CAPEDER, Rev. Peter Anthony, was born at Lumbrein, Canton Graubuendten, Switzerland, January 1, 1817. His studies were made at Loewenberg in Switzerland. In fact he was one of the first students admitted to the seminary there in Lent of 1839.²⁸ Bishop Pruenster ordained him at Feldkirch, Austria on June 19, 1843.²⁹ He came to this country with the original group of men in December 1843. Father Capeder helped to care for practically all the missions at one time or another in the diocese of Cleveland as the baptismal records indicate. He worked at Sherman, Sandusky City, Cleveland, New Washington, Liverpool, Fremont, St. Patrick's, St. Andrew's, St. Stephen, Akron, Randolph, Chippewa, McCutchenville, Thompson, Tiffin, New Riegel, Findlay, Upper Sandusky. In Mercer county he was at Minster in 1849. For a time he had charge of St. Sebastian and St. Francis parishes. "Although neither a brilliant scholar nor eloquent preacher his daily life was an edifying sermon and a practical illustration of humility."³⁰

26. Journal, p. 378.

27. Gietl, op. cit., p. 30.

28. Brunner, Priester und Brueder, p. 14.

29. Lamott, op. cit., p. 386.

30. Houck, op. cit., p. 98.

10. DAMBACH, Rev. Amadeus, was born November 16, 1827 at Zaelringen near Freiburg in Baden. He came to America on October 5, 1850 and was ordained on November 21, 1853 by Bishop Rappe at Wolfs Creek.³¹ His assignments centered principally at the Mission Centers of Thompson and New Riegel. After leaving the Society in January of 1857 he joined the Cleveland diocese.³²

11. DICKMAN, Rev. Bernard, was born at Minster in Auglaize county, October 3, 1839. He received his education at Carthagena, Mercer county and was ordained to the priesthood for the Society by Bishop Rosecrans on August 17, 1862.³³ After his ordination he was professor for a time at St. Charles Seminary and took care of the Celina parish in 1866.³⁴ Father Dickman went to Rome in 1867 and after returning he was reassigned to the seminary and the Celina parish.

12. DREES, Rev. Henry J., was born at Garell, Oldenburg, Germany March 5, 1830. As a little boy he came to America in 1833.³⁵ In January 1858 he joined the Society and immediately entered the seminary. Archbishop Purcell ordained him on November 7, 1861 together with Alphonse Laux in the Cathedral at Cincinnati.³⁶ Father Drees worked at various places, Cassella, St. Mary's, Upper Sandusky, New Riegel, McCutchenville, St. Patrick's. In 1869 his Superior appointed him to teach at the seminary in Carthagena.³⁷

31. Document of ordination, Nov. 21, 1853, scac 40.

32. Houck, op. cit., p. 194.

33. Gietl, op. cit., p. 34.

34. Catholic Directory and Almanac, 1868, p. 68; 1869, p. 72.

35. Houck, op. cit., p. 110.

36. Catholic Telegraph, XXX, Nov. 9, 1861.

37. Catholic Directory, 1869, p. 69; Gietl, op. cit., p. 35.

13. DWENGER, Rev. Joseph, was born in the United States in St. John's Parish, Mercer county in 1837. In 1849 in the deplorable time of the cholera his mother died and he himself was critically ill. He was brought unconscious to the convent at Maria Stein by Rev. Andrew Kunkler. He recovered and in 1854 promised fidelity to the Society. In 1856 he was sent to complete his studies at Cincinnati and was ordained a priest in September 1859 by Archbishop Purcell with dispensation being still too young. ³⁸

Father Dwenger worked as a young priest in various parishes in Mercer county caring especially for St. Mary's at St. Mary's, Ohio where the present church was built by him. The parish at Celina was organized through his efforts. ³⁹ Likewise through his efforts the Carthagena property was bought for a seminary in 1860. As rector of the seminary at Himmelgarten and Carthagena Father Dwenger did much to improve its curriculum. ⁴⁰ He also worked on the mission band and in 1872 became Bishop of Fort Wayne. ⁴¹

14. ELG, Rev. Henry, information on this missionary is practically nil. The only information available is in Father Brunner's work, "Wo Sind Sie...", where it mentions that he was from Alsace, 26 years old in 1855 and a priest for one year. ⁴²

38. Gietl, op. cit., p. 37.

39. Letter, Dwenger to Purcell, Dec. 20, 1864 nda.

40. Catholic Almanac, 1861, p. 84.

41. Gietl, op. cit., p. 37.

42. Brunner, Wo Sind Sie... p. 52.

15. FALK, Rev. Stephen, was born December 17, 1825 at Freiburg in Breisgau, Baden and was ordained with a class of six on November 21, 1853.⁴³ The diocese of Cleveland was the principal field of his labors. He left the Society in September of 1857 and joined that Diocese.⁴⁴

16. FASSER, Rev. Joachim, was born in 1817 and was ordained before entry into the congregation in 1845. He died at Thompson August 17, 1848 and is buried at Maria Stein.⁴⁵

17. FEGER, Rev. Lorenz, came to this country already an ordained priest. He accompanied Father Brunner on his return here in 1850. There were two other priests also prospective members for the Society on the same journey. They were Revs. J. Schelbert and P. Weber.⁴⁶ Beyond this, little is known of his activities in this country. He died at Himmelgarten.⁴⁷

18. FRENSCH, Rev. Christian, was born at Hahn near Nassau, diocese of Limburg, Prussia, August 27, 1827. He came to America, October 1855 and was ordained for the Society on October 24, 1863. Father Frensch worked at the Mission Centers of New Riegel and Minster. In March 1869 he left the community and joined the archdiocese.⁴⁸

43. Document of ordination, Nov. 21, 1853, scac 40.

44. Houck, op. cit., p. 194.

45. Gietl, op. cit., p. 42; Lamott, op. cit., p. 386.

46. Journal, p. 378.

47. Gietl, op. cit., p. 42.

48. Gietl, ibid., p. 47; Houck, op. cit., 4th ed., p. 117.

19. GALES, Rev. Nicholas, was born in Wellstein, Luxemburg, September 2, 1814. He came to the Society after migrating to America in October 1848.⁴⁹ Bishop Rappe ordained him to the priesthood in St. Mary's Church, Tiffin on January 23, 1851 together with Revs. Peter Wilhelmi and Willibald Willi.⁵⁰ Father Gales labored in most of the Mission Centers but principally at New Riegel where he became known as the church builder.

20. GANTHER, Rev. Sebastian, a native of Germany was born in Unter-Muensterthal, Baden, August 20, 1821. After coming to the United States in 1847 he joined the seminary of the Society in that year. He was ordained in the class of three with Revs. Joseph Albrecht and Clement Schweitzer at Thompson on June 5, 1847.⁵¹ Father Ganther, like most of the other early members of the community, served in various missions. Some of them were Sherman, New Washington, St. Stephen, St. Sebastian Upper Sandusky, and New Cleveland. He served as local superior at Maria Stein.⁵²

21. GLUECK, Rev. Erhard, was born on November 25, 1824 at Kappel on the Rhine at Freiburg, Baden. He came to America and joined the community in 1850. His studies were begun at the seminary in 1853 and he was ordained June 13, 1856 by Bishop Rappe in St. Michael's Church at Thompson with Revs. Bernard Austermann and Joseph Bildstein.⁵³ Father Glueck labored at St. Stephen,

49. Journal, p. 377.

50. Ibid., p. 379.

51. Ibid., p. 374; Gietl, op. cit., 51.

52. Gietl, op. cit., p. 51; Houck, op. cit., 4th ed., p. 119.

53. Gietl, op. cit., p. 55.

New Washington, Big Spring, St. Andrew's. The church at Sherman and the school at Upper Sandusky were built by him.⁵⁴ In Mercer county he was attached to the missions of St. John's, St. Henry's, St. Rose, St. Sebastian. He also worked in the building of the second shrine church at Maria Steig.⁵⁵

22. GRIESSMEIER, Rev. Xavier, was born December 26, 1829 at Sonthern Heilbrem, Vorarlberg. It was through Father Brunner that he came to America. Already in 1855 he joined the Society. Archbishop Purcell ordained him together with Father Frensch to the priesthood on October 24, 1863.⁵⁶ Most of his priestly days were spent at St. Joseph's, Wapakoneta and at New Riegel.⁵⁷

23. GUGGENBERGER, Rev. Anthony, was born in Austria, November 30, 1841 and was ordained by Archbishop Purcell at St. John's Maria Stein on August 28, 1864.⁵⁸ He worked at St. Mary's Auglaize county and at St. Henry's.⁵⁹ Father Guggenberger taught at the seminary in 1867, 1868. Exactly when he left the Society cannot be determined but most probably it was before 1870. He joined the Jesuits and became a historian whose most famous work was "The General History of the Christian Era" in three volumes.

54. Ibid., p. 55.

55. Ibid., p. 55, and the baptismal records of the various missions.

56. Lamott, op. cit., p. 395.

57. Baptismal records of both places demonstrate this fact.

58. Catholic Telegraph, XXXIII, Sept. 7, 1864, p. 4.

59. Baptismal records show this.

24. HABERTHEUR, Rev. Peter, came to America with Father Brunner in September 1856. He was ordained priest before he joined the Society.⁶⁰ At St. Mary's Cassella he spent three years from 1858-1860.⁶¹ Nothing is recorded of him after 1860.

25. HAUSSNER, Rev. Victor, was born at Erlinsbach, Switzerland, December 7, 1833 and came to the United States in April 1856. On August 28, 1857 he was ordained a priest and after four years he left the Sanguinists and joined the diocese of Cleveland.⁶²

26. HENNEBERY, Rev. Patrick, a native of Ireland was born January 30, 1830. "The Irish Sanguinist" was ordained at Wolfs Creek by Bishop Rappe on November 21, 1853.⁶³ It is impossible to do justice to this man, as far as a biography goes in this short account. Father Hennebery was one of the most zealous men of his time and was overworked because of the fact that he had a perfect command of the English language, which few of his fellow-workers possessed. From St. Mary's, Auglaize county he took care of the missions of St. Patrick in the same county, Acadia, Shanesville, Dublin, St. Philothea, Lima, Shalltown, and visited St. Mary's Home, Jay county, Indiana. His report to Archbishop Purcell of the number of missions under his care astounds the imagination.⁶⁴ He also worked for a time out of the New Riegel Mission Center. He established the church at Kirby,

59
60. Not With Silver Or Gold, p. 171.

61. Cf baptismal records of the parishes.

62. Gietl, op. cit., p. 65.

63. Document of ordination, Nov. 21, 1853 scac 40.

64. Letter, Hennebery to Purcell, Dec. 5, 1859 caa.

and worked at McCutchenville, Crawfordsville, and Upper Sandusky. In 1864 he left this district and went to California. Because of his mastery of English he wrote many of the reports for the Society to Archbishop Purcell.⁶⁵

27. HERBSTRITT, Rev. Andrew, born at Fuehrenthal, Baden on September 15, 1823. After coming to the States in 1844 he joined the Society and was ordained on February 23, 1848.⁶⁶ His pastoral work was done at Avon, New Riegel, Defiance, Glandorf, Wapakoneta.⁶⁷ Father Herbstritt left the Society in 1865 to support his father. In leaving the congregation he joined the Cleveland diocese.⁶⁸

28. HOMBURGER, Rev. Maximilian, was born at Gruenkraut, Wuerttemberg, Germany on October 11, 1817. Father Homburger joined the Society after coming to America in 1844.⁶⁹ Following the completion of his studies he was ordained by Bishop Rappe on February 23, 1848.⁷⁰ He did pastoral work at Thompson and Glandorf till June 1854 when he returned to Europe still a member of the Society.

29. JACOMET, Rev. John, was born in Switzerland, June 17, 1811 and joined the congregation at Loewenberg. He was ordained on May 11, 1843 at Feldkirch, Austria.⁷¹ As a member of the original band he came to America in

65. Known from the many letters now on file at the Cincinnati Archdiocesan Archives.

66. Catholic Telegraph, XVII, Feb. 10, 1848.

67. Records of the parishes prove he attended these missions.

68. Houck, op. cit., p. 128, 4th ed.; Gietl, op. cit., p. 71.

69. Ibid., p. 128; Ibid., p. 66.

70. Oberhauser, op. cit., p. 36.

71. Leben und Wirken, p. 138.

1843. After leaving the Society in 1845 he joined the diocese of Cincinnati.⁷²

30. KENK, Rev. Matthias, born January 16, 1846 in Baden and came to America joining the community in 1864. His studies for the priesthood were pursued at Carthagena from 1864 to 1868. His ordination took place at Himmelgarten on November 21, 1868.⁷³ After ordination he taught at Carthagena and attended nearby missions.

31. KRAMER, Rev. Maria Anton, was born at Hirchbach, Wuerttemberg on February 3, 1817. Immigrating to the States he applied for admission to the congregation. After due study Bishop Rappe ordained him on November 2, 1853.⁷⁴ His pastoral work was at Avon, French Creek, Thompson, New Riegel, Glandorf and various other missions in Mercer county.

32. KREUSCH, Rev. Matthias, was born at Longwich, near Schweich in the diocese of Trves, Prussia on October 7, 1820. He was one of the original group coming to America as a student. His ordination to the priesthood was the first of the Society in America. This took place on June 10, 1846.⁷⁵ His pastoral work took him to practically all the missions. He was the only priest of the

72. Journal, p. 269.

73. Catholic Telegraph, XXVII, Nov. 25, 1868, p. 4.

74. Document of ordination, Nov. 21, 1853, scac 40.

75. Records of the parishes; Gietl, op. cit., p. 76.

76. Leben und Wirken, p. 138; Gietl, op. cit., p. 77.

Society to sign C.P.P.S. with some of his records.⁷⁷ "Father Matthias did much good for religion. He was a saintly priest, a man without guile."⁷⁸

33. KUNKLER, Rev. Andrew, born at Glotterthal, Baden, November 25, 1825. Bishop Rappe ordained him at New Riegel on February 23, 1848.⁷⁹ Glandorf was the first scene of his labors. Then working out of Minster he took care of St. Rose and Cassella. From 1850 to 1870 he was in charge of Minster. He became Provincial in 1861 and directed the Society through a trialsome period of history while it was undergoing various changes.⁸⁰

34. LAUX, Rev. Alphonse, was born September 11, 1835 in the town of Stolzenberg, Grand-Duchy of Luxemburg. He came to this country in 1859 and was ordained by Archbishop Purcell in Cincinnati on November 7, 1861.⁸¹ Father Drees was ordained with him. He worked out of the New Riegel Mission Center caring for St. Patrick's, Berwick, McCutchenville, Crawfordsville. For a time he was also attached to the Thompson Mission Center.

35. MARTE, Rev. Jacob, was born at Rankweil, Diocese of Brixen, Austria on December 7, 1843. After coming to the United States in 1860 he joined the Sanguinists. His ordination took place in the Seminary chapel of Carthagena on June 6, 1866.⁸² He worked at various missions in Mercer county and taught at Carthagena in 1868.⁸³

77. Extensive and thorough research had proved this fact without an exception.

78. Houck, op. cit., 4th ed., p. 142.

79. Catholic Telegraph, XVII, Feb. 10, 1848.

80. Gietl, op. cit., p. 79; Nuntius Aulæ, January 1890, p. 25.

81. Catholic Telegraph, XXX, Nov. 9, 1861, p. 4.

82. Ibid., XXXV, June 13, 1866, p. 4.

83. Catholic Directory, 1868, p. 68; Gietl, op. cit., p. 85.

36. MEIER, Rev. M. Anton, was born at Aesch, Canton Basel, Switzerland, February 21, 1817. He studied for the priesthood at Loewenberg and was ordained by Bishop George Pruenter of Feldkirch, Austria in 1840.⁸⁴ Father Meier was a talented student and a great enthusiast for the rule of Blessed Gaspar. He came to America with the original group in 1843. Until 1846 he attended Catholics in Huron, Richland, Crawford, Hancock, Stark, Wayne, Ashland, Summit, Lorain, Lucas, and Ottawa counties.⁸⁵ From 1846 to 1848 he was with Bishop Henni in Milwaukee trying to found missions there. He returned to Ohio in 1848 and was assigned to the Glandorf and Thompson Mission Centers. His Latin scholarly attainments were unequaled in the Society of his time. In 1858 he left the community.⁸⁶

37. OBERMUELLER, Rev. Francis X., was born October 6, 1810 at Schwarzenburg in Tyrol, Austria. After his ordination by Bishop Henni of Milwaukee he rejoined the Sanguinists.⁸⁷ From 1846 to 1850 he labored energetically for the cause of the missions. He was also a professor at St. Aloysius Seminary from 1848-1850.⁸⁸ He left the community permanently in 1860.⁸⁹

38. REICHERT, Rev. Augustine, was born at Nersloch, Baden, February 20, 1831. He entered the seminary in 1847.⁹⁰ With a class of five he was

84. Letter, Valentini, Rome to Brunner, Lowenbery, Dec. 5, 1840, scab 25.

85. Houck, op. cit., 4th ed., p. 159.

86. Ibid., p. 159; Gietl, op. cit., p. 86.

87. As a student he was studying for the Sanguinists cf letter, Brunner to Purcell, April 7, 1845, nda. When he left, as a student, is not known. After rejoining as a priest he left the first time in 1850; rejoined in 1855; left again in 1860.

88. Houck, op. cit., p. 165.

89. Gietl, op. cit., p. 93.

90. Ibid., p. 97.

ordained at New Riegel in 1853.⁹¹ A greater part of his time was spent at the Mission Centers of New Riegel, Thompson and Glandorf.

39. REUTER, Rev. Paul, born June 24, 1831 at Hohenrath, Bavaria. In 1859 he journeyed to America and joined the Sanguinists. He was sent to Cincinnati to study with Joseph Dwenger and the two were ordained on September 3, 1859.⁹² The greater share of his labors were spent in the Minster area at St. Francis, St. Wendelin, and St. Peter.⁹³

40. RINGELE, Rev. Jacob, was born in 1806 at Doettingen, Canton Solothurn, Switzerland. He was ordained for the Society December 21, 1842 and came to America with the original group. Once again it is impossible to do justice in this short space to this noble missionary. Father Ringle worked in practically every mission that the Sanguinists had in northwestern Ohio. In all the missions he did exemplary missionary work.⁹⁴

41. RIST, Rev. Philip, born on May 9, 1842 and entered the seminary at the age of eighteen. He was ordained on June 6, 1866 with Father Marte.⁹⁵ At first he worked out of the New Riegel Mission Center, at Big Spring, St. Patrick, St. Andrew's, and then in 1869 at St. Mary's, Auglaize county.⁹⁶

91. Document of ordination Nov. 21, 1853, scac 40.

92. Gietl, op. cit., p. 98; Not With Silver Or Gold, p. 198.

93. Records of the parishes prove this.

94. Houck, op. cit., 3rd ed., p. 173; Gietl, op. cit., p. 99.

95. Catholic Telegraph XXXV, June 13, 1866, p. 4.

96. Gietl, op. cit., p. 100.

42. RUF, Rev. Engelbert, was born at Maergen, Baden on October 5, 1817. Father Ruf came to this country in 1845 and after due study was ordained by Bishop Rappe on February 23, 1848.⁹⁷ He labored principally in the mission areas of New Riegel and Thompson.⁹⁸

43. SCHEDLER, Rev. Caspar, was born at Swabeck, Bavaria, May 6, 1842. He was ordained a priest with Father Kenk on November 21, 1868.⁹⁹ His first assignment was at New Riegel with Big Spring as his special mission. In 1870 he was transferred to Philothea.

44. SCHELBERT, Rev. Aloysius, born at Monthenthal, Canton Schwyz, Switzerland on October 12, 1813. He was already ordained a priest before joining the Society. With two other priests, Revs. L. Feger and P. Weber, he came to America in 1850.¹⁰⁰ Father Schelbert was attached to the Mission Centers of Thompson, Glandorf, New Riegel. After 1865 his assignment took him to Himmelgarten.¹⁰¹

45. SCHUELE, Rev. Rochus, his birth is recorded as of August 15, 1829. As a young man of nineteen he came to America and joined the Sanguinists.¹⁰² His ordination took place at New Riegel on November 21, 1853 with Bishop Rappe ordaining. He served at Defiance, Minster, Thompson, Sherman, New Washington, Fostoria, Crawfordsville, Glandorf, St. Anthony, St. Henry, St. Joseph, St. Francis.¹⁰³

97. Chronik, I, p. 169.

98. Gietl, op. cit., p. 103.

99. Catholic Telegraph XXVII, Nov. 25, 1869, p. 4; Gietl, op. cit., p. 109.

100. Journal, p. 378.

101. Gietl, op. cit., p. 110.

102. Document of ordination, Nov. 21, 1853, scac 40.

103. Gietl, op. cit., p. 118; cf also various mission records.

46. SCWEITZER, Rev. Clement, was born in Baden, Germany 1810 and was ordained by Bishop Rappe for the Society June 5, 1849.¹⁰⁴ He was attached to the Mission Center of Thompson and did heroic work at Sandusky City during the cholera epidemic in the winter of 1849. He died in April of 1850.¹⁰⁵

47. STIEFVATER, Rev. Andrew, born at Kirchhofen, Baden, November 28, 1830. Revs. Stiefwater and Haussner were ordained at Thompson on August 28, 1857.¹⁰⁶ He worked practically all his assistantship at Glandorf and Minster until after 1870.¹⁰⁷

48. THOMA, Rev. John, came from Werbach, Baden. His birth was on August 13, 1833. His education was obtained at Rome and he was ordained there for the Society. After pastoral duties in Europe he came to the Mission Center of Thompson in 1868 and attended the mission of Sherman. In July 1869 he returned to Europe.¹⁰⁸

49. VAN den BROECK, Rev. John, was born at Oss, Province of Nord Brabant, Holland, December 3, 1819. He was ordained at Feldkirch, June 19, 1843. As a member of the original band of Sanguinists he came to America at

104. Nuntius Aulae, 1891, p. 88.

105. Gietl, op. cit., p. 122.

106. Letter, Brunner to Wittmer, 1857, scad 26.

107. Gietl, op. cit., p. 126; cf also individual mission records.

108. Houck, op. cit., 4th ed., p. 193. cf records of Sherman.

the end of 1843. This noble missionary worked at practically every parish in the Sanguinist mission area. To name some of the places, Randolph, Louisville, Tiffin, St. Joseph, French Creek, Avon, New Riegel, Liverpool, Norwalk, Sheffield, Medina, Doylestown, Akron, Sherman, Peru, Wooster, Thompson, Fostoria, McCutchenville, New Washington, St. Stephen. In Minster area he labored at St. John, St. Rose, St. Henry, St. Joseph, Philothea, Carthagena, Egypt. For a time he was local superior at Carthagena and in charge of the negro missions. During his mission life many churches were built by him.¹⁰⁹

50. WEBER, Rev. Peter, was ordained a priest before he entered the Society. He joined the Sanguinists in America in 1850.¹¹⁰ Little is known of him other than that he worked for a time at Sandusky City and Randolph.

51. WILHELM, Rev. Peter, a native of Luxemburg, was born at Wellstein, March 18, 1817. He made his studies at Thompson and was ordained at St. Mary's Church, Tiffin on January 27, 1851.¹¹¹ Father Wilhelmi worked at the various Mission Centers principally at New Riegel and Thompson.

52. WILLI, Rev. Willibald, was born at Ems, Switzerland in 1820, and came to America in October of 1850.¹¹² He was ordained with Father Wilhelmi

109. Gietl, op. cit., p. 129; cf records of the many parishes.

110. Journal, p. 378.

111. Journal, p. 379.

112. Journal, p. 378.

in 1851. Owing to his ill health even at ordination he was never able to do much pastoral work. He was stationed at Glandorf till 1853. His death took place at Maria Heim, Jay County, Indiana on December 15, 1854.¹¹³

53. WITTMER, Rev. John of the Cross, was born at Ober-Erlinsbach, Canton Solothurn, Switzerland on November 4, 1818 and ordained November 21, 1841.¹¹⁴ He was a member of the original group of Sanguinists who came to America. Father Brunner appointed Father Wittmer his representative of authority, when the former made his several trips to Europe. Father Wittmer directed the Society in America from the time of Father Brunner's death in 1859 to 1861. From 1865 until after 1870 he was stationed at Egypt, Ohio. History will never tell the full story of the life of men such as Father John a. Cruce Wittmer, truly one of the finest and noblest of God's missionaries.

This, then, brings to a close the brief biographical sketches of the lives of the priests who labored in the Sanguinist missions from 1844 to 1870. These brief notes have been gathered from the most reliable sources available. It is hoped that what has been written of these priests will instill a greater appreciation of their work of faith and love for Christ's Kingdom.

113. Gietl, op. cit., p. 135.

114. Lamott, op. cit., p. 388; Gietl, op. cit., p. 137.

Chapter XVI

Summary of the Missionary Work and Workers

The Congregation known as the Sanguinists was founded by Blessed Gaspare del Bufalo in 1815. One of the most faithful and outstanding members was the renowned Very Rev. M. Francis de Sales Brunner, who is known as the founder of the American Province of the Society of the Most Precious Blood.

Ohio in the northwestern section was strictly a mission land. It had its hardships and dangers unportrayable in this modern day. At the invitation of Bishop Purcell of the Diocese of Cincinnati the Sanguinists were asked to assume the care of the German population in the northwestern part of Ohio. With due permission, Father Brunner together with fourteen priests and Brothers set sail for America in October 1843. They landed at Cincinnati on December 31, 1843 and were at their Mission Center, St. Alphonse's, Peru before mid-January of 1844. From this Mission Center they began the work of caring for the many parishes that so desperately needed help.

In all there were five major Mission Centers established by these Sanguinists, Peru, New Riegel, Thompson, Glandorf, Minster. The missions attached to each of these Centers are clearly outlined in the following pages.

During his stay in America Father Brunner established the Sanguinist Seminary, the first seminary in northwestern Ohio; he built the first shrine in honor of our Blessed Lady in this part of the State in 1850 at Maria Steig; he established the first convents in northwestern Ohio; in all he built nine convents in Ohio for the Sisters of the Most Precious Blood.

The work of the Sanguinists took them not only to the white race but also to the colored race of their territory in Mercer county. In their mission work they endured poverty, hardships, and many trials. But God blessed their labors beyond all measure. Their work has been summed up by a distinguished historian thus:

The Sanguinist Fathers, under the leadership of their saintly Provincial, did noble missionary work for the cause of God and the spiritual welfare of souls within the limits of the territory now constituting the flourishing diocese of Cleveland, and they were one of the principal factors in promoting the wonderful growth of the Church therein. By their indomitable energy and simple piety, by their burning zeal and utter forgetfulness of self, by their labors "in season and out of season," they helped to build up the kingdom of God in men's souls. They succeeded in awakening the faith, and in enkindling the fire of Catholic charity in the hearts of the people who had settled at an early date in northwestern Ohio. Most of them had come from countries in Europe where Jansenism and Josephism had put their deadly blight on religious life; and many, after finding a home in the New World had long been left spiritually destitute, not having seen a priest for years. The Sanguinists fanned the dying embers of faith into a vigorous flame, and the succeeding generation was brought up in the true Catholic spirit. The result was that religion flourished in all the missions under their watchful care, and hence it is but true to say, that the healthy growth of Catholicity in northwestern Ohio may, under God, in a great measure, be justly ascribed to the untiring zeal of these excellent pioneer priests. 1

1. Houck, op. cit., I, p. 16. Reference is made here only to the diocese of Cleveland but the work of the Sanguinists in the diocese of Cincinnati equaled that of the Diocese of Cleveland.

Mission Centers and Affiliated Missions

No.	Year of Administration	Place	County	Church Dedicated To	Mission Center
1.	1844-1847	Peru	Huron	St. Alphonsus	Peru *
2.	1844-1851	Norwalk	Huron	St. Peter	Peru *
3.	1844-1852	Cleveland	Cuyahoga	St. Mary	Peru * @
4.	1844-1850	Sandusky City	Erie	Holy Angels'	Peru * @
5.	1844-1848	Lower Sandusky	Sandusky	St. Sebastian	Peru * @
6.	1844-1857	Avon	Lorain	Holy Trinity	Peru *
7.	1844-1857	French Creek	Lorain	Imm. Conception	Peru *
8.	1844-1853	Randolph	Portage	St. Joseph	Peru *
9.	1844-1861	Liverpool	Medina	St. Martin	Peru *
10.	1844-1848 1851 1854-1861	Abbeyville	Medina	St. Mary	Peru *
11.	1844	Chippewa	Wayne	SS. Peter & Paul	Peru * @
12.	1844	Akron	Summit	St. Vincent	Peru * @
13.	1844-1857	Sheffield	Lorain	St. Teresa	Peru * #
14.	1848	Louisville	Stark	St. Louis	Thompson @
15.	1851-1853	Elyria	Lorain	St. Mary	Thompson @
16.	1860-1861	Medina	Medina	St. Francis	Thompson #

* After 1847 attached to Thompson Mission Center.

@ Merely assisted, not in sole charge.

Founded the mission.

N.B. Numbers 14, 15, 16, are placed here because they were cared for from missions originally attached to Peru. If one desires they could be considered solely under the Thompson Mission Center.

No.	Year of Administration	Place	County	Church Dedicated To	Mission Center
17.	1844-1870	New Riegel	Seneca	St. Boniface	New Riegel **
18.	1844-1851	Tiffin	Seneca	St. Joseph	New Riegel ***
19.	1845-1853 1862-1869	Liberty	Seneca	St. Andrew	New Riegel
20.	1847-1865	Upper Sandusky	Wyandot	St. Peter	New Riegel #
21.	1847-1870	McCutchenville	Wyandot	Visitation	New Riegel
22.	1847-1859	Fostoria	Seneca	St. Wendelin	New Riegel
23.	1847-1850	Findlay	Hancock	St. Michael	New Riegel
24.	1849-1870	Crawfordsville	Wyandot	St. Joseph	New Riegel #
25.	1856 1862-1863	Berwick	Seneca	St. Nicholas	New Riegel #
26.	1858-1870	Big Spring	Seneca	St. Peter	New Riegel #
27.	1860-1865	Kirby	Wyandot	St. Mary	New Riegel #
28.	1863-1870	St. Patrick	Seneca	St. Patrick	New Riegel #
29.	1844-1870	Thompson	Seneca	St. Michael	Thompson **
30.	1844-1847 1855-1858	Shelby Settlement	Richland	S. H. of Jesus	Thompson **
31.	1844-1858	New Washington	Crawford	St. Bernard	Thompson #**
32.	1844-1860	St. Stephen	Seneca	St. Stephen	Thompson **
33.	1846-1869	Sherman	Huron	St. Sebastian	Thompson #
34.	1846-1852 1854-1858	Bucyrus	Crawford	Holy Trinity	Thompson #

** Before 1845 attached to the Peru Mission Center.

*** Cared alternately with Thompson Mission Center.

Founded the Mission.

No.	Year of Administration	Place	County	Church Dedicated To	Mission Center
35.	1854-1858	Galion	Crawford	St. Joseph	Thompson #
36.	1867-1870	Reed	Seneca	Assumption	Thompson #
37.	1848-1870	Glandorf	Putnam	St. John	Glandorf
38.	1848-1850	Delaware Bend	Defiance	St. Stephen	Glandorf
39.	1850-1855	Convoy	Van Wert	St. Mary	Glandorf
40.	1861-1870	New Cleveland	Putnam	Holy Family	Glandorf #
41.	1868-1870	Ottawa	Putnam	SS. Peter & Paul	Glandorf #
42.	1845-1870	Minster	Auglaize	St. Augustine	Minster
43.	1845-1870	Maria Stein	Mercer	St. John	Minster ****
44.	1845-1870	St. Rose	Mercer	St. Rose	Minster ****
45.	1845-1847 1851-1870	St. Henry	Mercer	St. Henry	Minster ****
46.	1847-1870	Cassella	Mercer	Nativity BVM	Minster **** #
47.	1849-1851 1857-1859 1861-1862	Fryburg	Auglaize	St. John	Minster
48.	1849-1851	Wapakoneta	Auglaize	St. Joseph	Minster
49.	1850-1851	Lima	Allen	St. Rose	Minster #
50.	1846-1846 1851-1870	St. Joseph	Mercer	St. Joseph	Minster # ****
51.	1851-1870	Philothea	Mercer	St. Mary	Minster # ****
52.	1852-1870	St. Sebastain	Mercer	St. Sebastian	Minster # ****
53.	1852-1870	Egypt	Auglaize	St. Joseph	Minster # ****
54.	1852-1870	Padua	Mercer	St. Anthony	Minster # ****
55.	1854-1870	St. Mary	Auglaize	St. Mary	Minster #

Founded the Mission.

**** Attached in time to a convent or minor mission center.

No.	Year of Administration	Place	County	Church Dedicated To	Mission Center
56.	1854-1855	Defiance	Defiance	St. John	Minster
57.	1854-1855	North Ridge	Defiance	St. Michael	Minster
58.	1856-1870	St. Wendelin	Mercer	St. Wendelin	Minster # ****
59.	1857-1870	Glynwood	Auglaize	St. Patrick	Minster #
60.	1858-1870	Cranberry Prairie	Mercer	St. Francis	Minster # ****
61.	1858-1870	St. Peter	Mercer	St. Peter	Minster # ****
62.	1858-1870	Spencerville	Allen	St. Patrick	Minster #
63.	1864-1870	Celina	Mercer	Im. Conception	Minster # ****
64.	1865-1870	Carthagena	Mercer	St. Aloysius	Minster # ****
65.	1867-1870	Coldwater	Mercer	Holy Trinity	Minster # ****
66.	1868-1870	Sharpsburg	Mercer	St. Paul	Minster # ****

Convents

No.	Year Established	Name	County	Place
1.	1844	Mary at The Crib	Seneca	New Riegel
2.	1845	Mary of the Angels	Seneca	Thompson
3.	1846	Mary, Help of Christians	Mercer	Maria Stein
4.	1849	Mary, at The Holy Sepulcher	Putnam	Glandorf
5.	1850	Mary, Mother of Good Counsel	Putnam	Maria Camp
6.	1850	Mary, Mother of God	Mercer	Greenwood
7.	1852	Visitation of Mary	Auglaize	Minster
8.	1852	Mary, Mother of Mercy	Mercer	Himmelgarten
9.	1856	Mary's Flight into Egypt	Auglaize	Egypt

Founded the Mission.

**** Attached in time to a convent or minor mission center.

Sanguinists in The Missions Between 1844 and 1870

No.	Name Reverends	Native of	Date of Birth	Date of Ordination
1.	Albrecht, Joseph	Germany	Jan. 6, 1800	June 4, 1849 *
2.	Austermann, Bernard	Germany	April 5, 1824	June 13, 1856
3.	Berger, August	Germany	1821	Nov. 19, 1848 #
4.	Bildstein, Joseph	Germany	May, 1829	June 13, 1856
5.	Birnbaum, John	Germany	May 8, 1823	Jan. 10, 1867
6.	Bobst, Martin	Germany		1840 @
7.	Brunner, Francis	Switzerland	Jan. 10, 1785	March 6, 1819
8.	Butz, Joseph	Germany	1801	June 19, 1843
9.	Capeder, Peter	Switzerland	Jan. 1, 1817	June 19, 1843
10.	Dambach, Amadeus	Germany	Nov. 16, 1827	Nov. 21, 1853 #
11.	Dickman, Bernard	Minster, Ohio	Oct. 3, 1839	Aug. 17, 1862
12.	Drees, Henry J.	Germany	March 5, 1830	Nov. 7, 1861
13.	Dwenger, Joseph	Ohio, USA	April 7, 1837	Sept. 4, 1859
14.	Elg, Henry	Germany	1829	1854
15.	Falk, Stephen	Germany	Dec. 17, 1825	Nov. 21, 1853 #
16.	Fasser, Joachim	Germany	1817	Before 1845
17.	Feger, Lorenz	Germany		Before 1850
18.	Frensch, Christian	Germany	Aug. 27, 1827	Oct. 24, 1863
19.	Gales, Nicholas	Luxemburg	Sept. 2, 1814	Jan. 23, 1851
20.	Ganther, Sebastian	Germany	Aug. 20, 1821	June 5, 1847
21.	Glueck, Erhard	Germany	Nov. 25, 1824	June 13, 1856

@ left before 1850; # left before 1860; * left before 1870.

No.	Name Reverends	Native of	Date of Birth	Date of Ordinatio
22.	Griessmeier, Xavier	Germany	Dec. 26, 1829	Oct. 24, 1863
23.	Guggenberger, Anton	Austria	Nov. 30, 1841	Aug. 28, 1864 *
24.	Habertheur, Peter			Before 1856
25.	Haussner, Victor	Switzerland	Dec. 7, 1833	Aug. 28, 1857 *
26.	Hennebery, Patrick	Ireland	Jan. 30, 1830	Nov. 21, 1853
27.	Herbsttritt, Andrew	Germany	Sept. 15, 1823	Feb. 4, 1848 *
28.	Homburger, Maximilian	Germany	Oct. 11, 1817	Feb. 23, 1848
29.	Jacomet, John	Switzerland	June 17, 1811	June 18, 1843 @
30.	Kenk, Matthias	Germany	Jan. 16, 1846	Nov. 21, 1868
31.	Kramer, Anthony	Germany	Feb. 3, 1817	Nov. 21, 1853
32.	Kreusch, Matthias	Germany	Oct. 7, 1820	June 10, 1846
33.	Kunkler, Andrew	Germany	Nov. 25, 1825	Feb. 23, 1848
34.	Laux, Alphonse	Luxemburg	Sept. 11, 1835	Nov. 7, 1861
35.	Marte, Jacob	Austria	Dec. 7, 1843	June 6, 1866
36.	Meier, M. Anthony	Switzerland	Feb. 21, 1817	1840 #
37.	Obermueller, Francis	Austria	Oct. 6, 1810	June 11, 1846 #
38.	Reichert, Augustine	Germany	Feb. 20, 1831	Nov. 21, 1853
39.	Reuter, Paul	Germany	June 24, 1831	Sept 4, 1859
40.	Ringel, Jacob	Switzerland	1806	Dec. 21, 1842
41.	Rist, Philip	Germany	May 9, 1842	June 6, 1866
42.	Ruf, Engelbert	Germany	Oct. 5, 1817	Feb. 23, 1848

@ left before 1850; # left before 1860; * left before 1870.

No.	Name Reverends	Native of	Date of Birth	Date of Ordination
43.	Schedler, Caspar	Germany	May 6, 1842	Nov. 21, 1868
44.	Schelbert, Aloysius	Switzerland	Oct. 12, 1813	July 28, 1850
45.	Schuele, Rochus	Germany	Aug. 15. 1829	Nov. 21, 1853
46.	Schweitzer, Clement	Germany	1810	June 5, 1849
47.	Stiefvater, Andrew	Germany	Nov. 28, 1830	Aug. 28, 1857
48.	Thoma, John	Germany	Aug. 13, 1833	
49.	Van den Broeck, John	Holland	Dec. 3, 1819	June 19, 1843
50.	Weber, Peter	Germany		#
51.	Wilhelmi, Peter	Luxemburg	March 18, 1817	Jan. 27, 1851
52.	Willi, Willibald	Switzerland	1820	Jan. 27, 1851
53.	Wittmer, John	Switzerland	Nov. 4, 1818	Nov. 21, 1841

@ left before 1850; # left before 1860; * left before 1870.

Bibliography

Archival Sources:

- 1) St. Charles Seminary Archives (sca, a, b, c, d, are the respective volumes of Father Brunner's letters), Carthagena, Ohio. They were valuable first class source material. Here are likewise many other original documents pertaining to the community.
- 2) Salem Heights Archives (sha), Dayton, Ohio. Here, also, are kept many of Father Brunner's original letters and other documents. They were invaluable first class source material.
- 3) Cincinnati Archdiocesan Archives (caa), Norwood, Ohio. Many of the original letters written by the Sanguinists to the Chancery are to be found here. These letters were used extensively in many proofs.
- 4) Notre Dame Archives (nda) Notre Dame, Indiana. Copies of letters addressed by the Precious Blood Fathers to Archbishop Purcell and other individuals are preserved here.
- 5) Archives of these parishes:
 - a) St. Boniface, New Riegel, O.
 - b) St. Joseph, Tiffin, O.
 - c) St. Mary, Tiffin, O.
 - d) St. Peter, Upper Sandusky, O.
 - e) St. Joseph, Crawfordsville, O. records at Carey, Ohio
 - f) St. Wendelin, Fostoria, O.

- g) St. Nicholas, Berwick, O., records at Carey, O.
- h) St. Peter, Big Spring (Alvada), O.
- i) St. Andrew, Liberty, O., records at Bascom, O.
- j) St. Patrick, St. Patrick (Bascom), O.

Mission Center of Thompson

- a) St. Michael, Thompson, O.
- b) Sacred Heart of Jesus, Shelby Settlement, O.
- c) St. Bernard, New Washington, O.
- d) St. Sebastian, Sherman (Bismarck), O.
- e) St. Joseph, Galion, O.
- f) St. Stephen, St. Stephen, O.
- g) Assumption, Reed, O.

Mission Center of Glandorf

- a) St. John, Glandorf, O.
- b) Holy Family, New Cleveland, O.
- c) SS. Peter and Paul, Ottawa, O.

Mission Center of Peru

- a) St. Alphonse, Peru, O.
- b) St. Peter, Norwalk, O., records at St. Paul's, Norwalk
- c) St. Mary, Cleveland, O., records at St. John Cathedral
- d) Holy Trinity, Avon, O.
- e) Immaculate Conception, French Creek, O.
- f) St. Joseph, Randolph, O.
- g) St. Martin, Liverpool, O.

- h) SS. Peter and Paul, Chippewa (Doylestown), O.
- i) St. Vincent, Akron, O.
- j) St. Teresa, Sheffield, O.
- k) St. Mary, Lorain, O.
- l) St. Francis, Medina, O.
- m) St. John, Canton, O.

Mission Center of Minster

- a) St. Augustine, Minster, O.
- b) St. John, Maria Stein, O.
- c) St. Rose, St. Rose, O.
- d) St. Henry, St. Henry, O.
- e) Nativity of BVM, Cassella, O.
- f) St. John Evangelist, Fryburg, O.
- g) St. Joseph, Wapakoneta, O.
- h) St. Rose, Lima, O.
- i) St. Mary, Philothea, O.
- j) St. Sebastian, St. Sebastian, O.
- k) St. Joseph, Egypt, O.
- l) St. Mary, St. Mary's, O.
- m) St. John, Defiance, O.
- n) St. Wendelin, St. Wendelin, O.
- o) St. Patrick, Glynwood, O.
- p) St. Peter, St. Peter, O.
- q) St. Aloysius, Carthagena, O.
- r) St. Anthony, Padua, O.
- s) Immaculate Conception, Celina, O.
- t) Holy Trinity, Coldwater, O.
- u) St. Paul, Sharpsburg, O.

Much valuable first class source material was found in the various parishes. Precise care was exerted in quoting the baptismal records from the original documents, since many errors were detected as to the appointments of priests. It was also done to give a clearer exposition of various missions, and to clarify from the information gathered, various points which would not otherwise have been intelligible.

Binsfeld, Rev. Edmund L., The Shrine of the Sorrowful Mother, Marywood, Ohio. 1950.

Bowen, Allen and Van Wert Counties Ohio, Chicago, 1896.

Brunner, Very Rev. Francis de Sales, Die Letzten Augenbliche, die hinterlassenen Lehren und das selige Hinscheiden einer frommen Mutter. (abbr. Einer frommen Mutter), Luzern, 1850.

Brunner, Very Rev. Francis de Sales, Tagebuch, 7 volumes cover the years 1816-1823. It is preserved in manuscript form at the Archives in Carthagena, Ohio.

Brunner, Very Rev. Francis de Sales, Die Priester und Brueder der Versammlung vom Kostbaren Blute und ihre Missionshaeuser in Nord Amerika. (abbr. Priester und Brueder). It is preserved in manuscript form at the Salem Heights Archives in Dayton. It is a summary of the history of the congregation from its beginning and has valuable information in it especially concerning some of the early missions. It has been used frequently in this dissertation. It was written about 1855.

Brunner, Very Rev. Francis de Sales, Diary I, II, III, IV. Four Booklets in manuscript form preserved at the Salem Heights Archives. No. I, 1843; No. II, 1849-1850; No. III, 1852-1853; No. IV, 1855-1856. These are the accounts of his four trips abroad.

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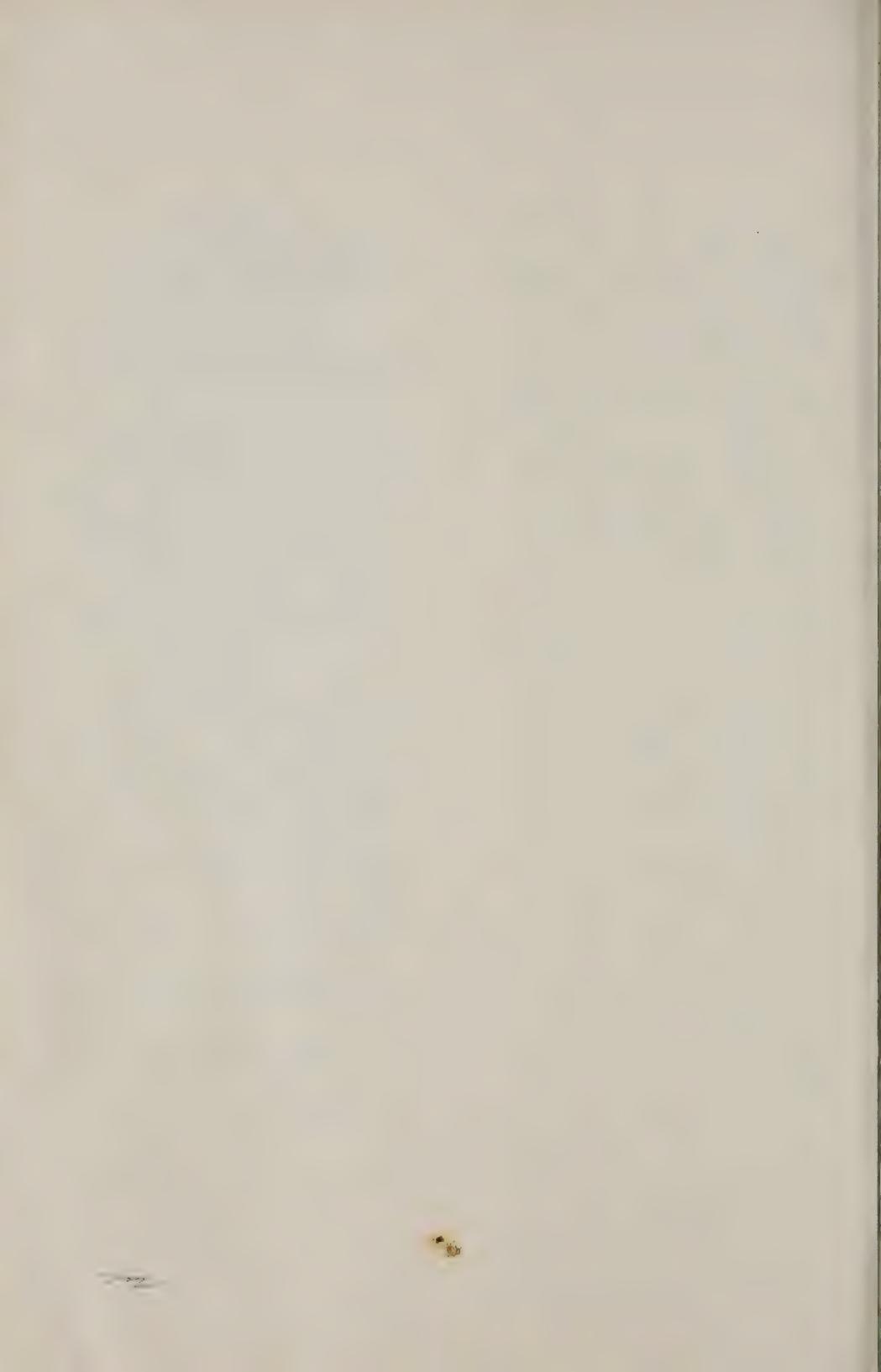
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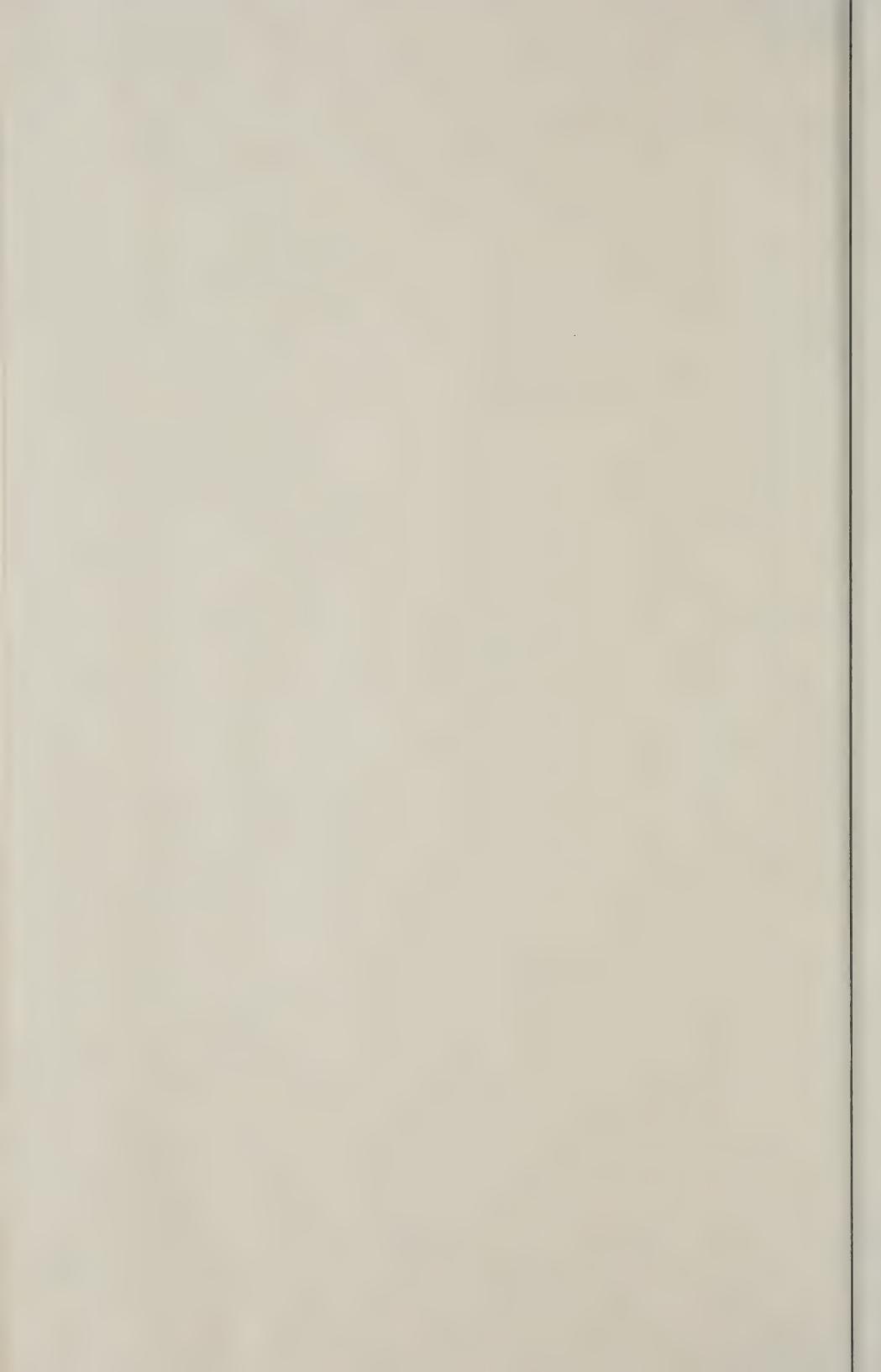
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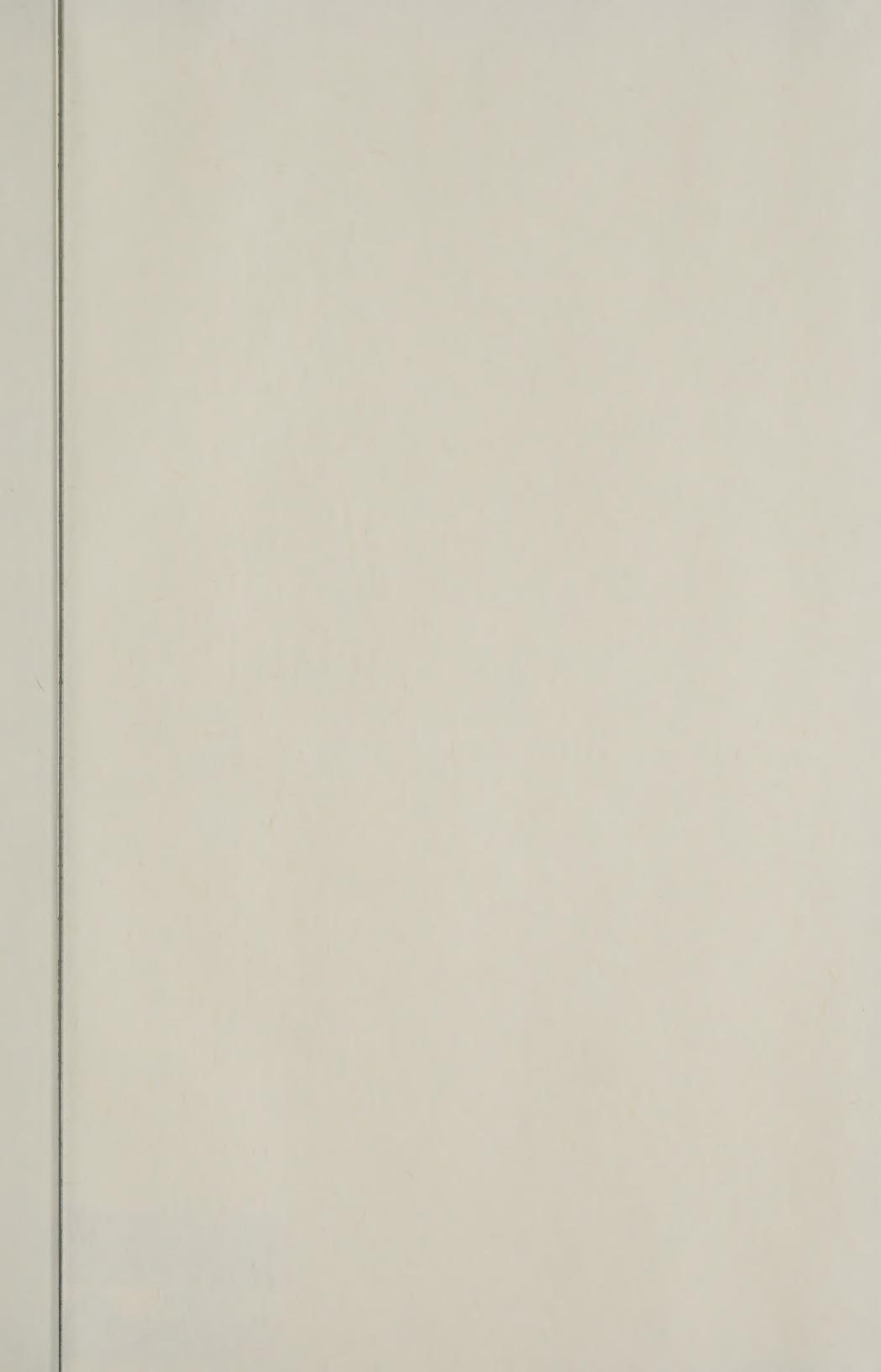
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